

Sam Moffett

Dr. Speer visit to  
Korea (1915 + 1927).

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"ON KOREA"

Robert E. Speer

1927

COMPLIMENTS OF  
CYRIL ROSS,  
SYENCHUN, KOREA

Dr. Speer & Vest 1927 visit.

Cut out of large paper vol.

III. CHOSEN

... in Korea was purely in-

"CHOSEN"

Report of a Visit in 1927

Robert E. Speer

Dr. Kerr & West 11:927 unit.

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### III. CHOSEN

THE one week which was spent in Korea was purely incidental and supplementary to our visit to Japan and China. It was desirable that Dr. Kerr should get a glimpse of the work, and, having visited Korea twice before in 1897 and in 1915, I was anxious to see what further development there had been both in the country and in the work of the Mission and Church. The Mission desired also to acquaint the Board a little more fully than is possible by correspondence with some present aspects of its educational and evangelistic problems and it wished us to see the Governor General and support the Mission's urgent request for the "recognition" of the middle schools by the Government. We had opportunity only for visits to Taiku, Seoul and Pyeng Yeng for conference with these stations and for meetings with the Educational and Executive Committees of the Mission.

Perhaps no country in Asia has undergone a greater change in the past thirty years than Korea. I saw it first under the old regime just after the war between Japan and China and before the war between Japan and Russia. The old government, the old administration, the old civilization were still undestroyed. There were no railroads or modern industries or innovations. Mr. Grant and Graham Lee and I walked to mission meeting through the heart of the country from Pyeng Yeng to Seoul, ferrying over unbridged rivers, sleeping in the village houses or in the open air. Now all is changed. Seoul is a totally different city. There are 1,165 miles of Government railway running the whole length of the country from Fusan to Antung and reaching out east and west to both coasts. There are also 265 miles of private owned railways and 1,437 miles more projected or under construction. In 1901 when the Japanese protectorate was established the first census, recognized to be inaccurate, gave a population of 8,781,671. In 1920 the population was 17,288,989 and in 1923, 7,446,913; an apparent growth of 78 per cent since 1906 and an authentic growth of 31 per cent since 1910. The development of trade, as in the case of Japan, is more remarkable than the growth in population. Exports advanced from Yen 18,856,000 in 1911 to Yen 218,277,000 in 1921 or 1150%, and imports from Yen 72,994,000 to Yen 450,658,000 or 618%.

The trade with the U. S. was in 1919—Exports Yen 336,182 and imports Yen 24,201,630, and in 1921—exports Yen 301,814 and imports Yen 14,374,153. The internal economic growth may be seen from the following table:

	1910	1920
Agricultural products .....	Yen 241,722,000	Yen 1,433,715,000
Aquatic products .....	8,103,000	61,108,000
Industrial products .....	30,976,000	231,446,000
Exports .....	59,696,000	430,915,000
Bank deposits .....	18,355,000	139,357,000
Receipts & disbursements by banks ..	2,095,394,000	27,887,695,000

Over two million acres of new forestation have been covered.

Offsetting this great development it is claimed by some that the people are worse off. Prices and the scale of living have outdistanced wages and wealth. The Japanese, it is said, have been slowly getting possession of the land and reducing the Koreans to serfdom. The temper of the nation has been commercialized. These are natural suspicions and the increase of wealth and trade and industrial development have wrought immense economic changes. These were inevitable and there was no possibility that the people at large or the Christian Church could escape the evil and the good of this transformation. There can be no doubt that Japan has sought and is seeking the economic well being of the country. It is her interest to do this and it is her duty. And no one can read the Reports on Reform and Progress issued annually by the Governor General or see with one's own eyes the changes which have taken place and not realize that Japan is earnestly seeking the prosperity and happiness of Chosen for the sake both of the Koreans themselves and of the Empire as a whole. And there can be no doubt that there has been a great advance in the spirit and ideal of Japanese administration. There was a time when it was under the domination of military and imperialistic ideas but that time is past, and while great bodies of the Korean people still resent Japanese rule and long for independence, and while many Japanese display to the Koreans a spirit of race superiority and seek only to exploit and rule, the policy of the present government is unmistakably honorable and just and kind and designed to win the good will of the people and to promote their contentment and prosperity. Everyone with whom we talked in Chosen, both Koreans and missionaries, recognized the high minded and pure spirited character and purpose of the Governor General, Baron Saito, and I do not think any one could talk with him and not be convinced of the sincerity of his efforts to secure justice and



progress for Korea. And where can one find plainer speech on the subject of the relations of Japanese and Koreans than in the address delivered by Sakau Moriya, Director of the General Affairs Department last February, 1926, to principals of middle schools and published officially by the Government? It will be well to quote some of Mr. Moriya's plain speech: "Most Japanese," he says, "were only too apt to treat the Koreans with harshness and contempt instead of leading and enlightening them as brethren. . . . It is not strange then that these Koreans, never daring to be off their guard against Japan, came to look upon the Japanese as a dreadful, unapproachable, and domineering people.

"Then in economic rights and interests, the attitude of the Japanese toward Chosen seemed to be almost the same as that taken by the ruling race in the colonies of European countries, that is, they seemed to be engaging in the development of Chosen for the purpose of enhancing the economic interests of Japan. . . . It is true that there are not a few Japanese residents in Chosen who have become landowners by forcibly foreclosing on Koreans to whom they lent money at high interest, but only prejudice could twist this into the belief that the Japanese enter Chosen solely to extort money and lands from the people and make use of all the Korean economic resources for their own particular benefit, while ignoring the economic development and progress of the Korean people. At the same time we think the short-sighted, shallow view and imprudent attitude taken by the Japanese are largely responsible for the birth of such prejudice. The attitude of most Japanese toward Koreans is not that toward brethren but that toward the conquered or toward employees. . . .

"Not only in Chosen but in Japan itself such psychology paying respect to Occidentals and despising Orientals widely prevails, and the fact is that the Japanese here in Chosen are simply exposing in broad daylight the fault fostered by the lack of the moral training of the Japanese as a whole. . . . Therefore we should closely examine ourselves as to why we have not the confidence of the Koreans and are lacking in moral influence upon them, and amend our attitude as soon as possible. This, we think, is the radical point in the formation of harmonious relations between Japanese and Koreans. While Japanese thus treat Koreans with contempt and as men of no character, and engage in no spiritual work among them worth mentioning, English, American and other foreign missionaries, as you know, are attending to their spiritual needs, and trying to help them by engaging in educational and

medical undertakings. On arrival here they first of all study Korean and take Korean names to themselves, and in whatever remote part of the peninsula they may be, work hard for the enlightenment of the people. Of late, to our great joy, some benevolent persons among the Japanese are to be found. But these can only be regarded as exceptions. The Japanese have hitherto paid scant attention to winning the hearts of Koreans by first giving their own hearts to them. . . . Koreans are not a mere stepping-stone for Japanese economic development, they are brethren of the Japanese with whom the Japanese ought to work in harmony for the common welfare and benefit, and therefore, to feel contempt for Koreans who are our brethren is the same thing as feeling contempt for ourselves. . . . Fundamentally speaking, Japanese and Koreans are members of one and the same household, and the amalgamation of Japan and Chosen solemnly established the eternal relation of Koreans with Japanese as brethren. We should stand, therefore, upon the logical foundation that Japanese and Koreans are due to live one and the same life, die one and the same death, and share one and the same sorrow and happiness. Contrary to this, to regard the Koreans with hostility and as a stepping-stone, to look only for their faults and fail to treat them with any respect, and to indulge in self-admiration, is surely not only against the spirit of annexation but against the imperial gracious will. Mere force, whatever it may be, military, political, or economic, may be able to keep together two things of a different kind, but it cannot fuse them into one compact whole. This can only be done by a spiritual power. When the hearts and souls of both parties respond to each other just as a sound brings forth an echo, then, and only then, can be realized that true cooperative harmony which can never be brought about by military or economic force, and the spirit of brethren having one and the same mind be revealed setting out on the grand march toward the ever-shining beacon of our great ideal. If we do not realize and start from this point, we shall never reap the harvest compatible with the true spirit of annexation. . . .

“Our country, on the way of her progress and development, has been under the necessity of fighting other countries. Twice have we done so to prevent neighboring countries from threatening our sovereignty since the Restoration of Meiji. Under such conditions, it has been considered the most honourable of all national virtues for a Japanese to make nothing of shot and to die a brave death, taking upon his individual

shoulders the responsibility for the fortunes of his country in times of national crisis. . . . It should be thoroughly understood by all that while it is patriotism to kill one's enemy, it is also patriotism and loyalty in a broader sense to cultivate the spirit of humanity by loving and respecting men of other races and by giving mutual assistance in adversity.

"The Yasukuni Shrine should deify not only those who have fallen for their country on the battlefield but, for the future, those who sacrificed themselves for the love of men of other countries. . . . Japan has never produced such a man as Lincoln, who accomplished the emancipation of slaves, nor such a man as Livingstone, who sacrificed his life in a barbarous country for the sake of wiping away the tears of other races. . . . It is most desirable that we Japanese should give full vent to our active sympathy and tender benevolence to men outside our own nationality. Above all is it required that we show whole-hearted sympathy toward the Koreans who are now sharing our fortunes. Advancing farther, not only toward Chinese but also toward Russians, in Siberia, should we change our attitude and, far from threatening them with military force and the monopolization of economic interests, put forth efforts for forwarding their security of a peaceful life and show sympathy with their living conditions. For example, we should send medical men instead of despatching troops, offer relief funds instead of seeking economic interests, and provide authorities on useful arts, these, we think, are the things for us to do. When we do these, then for the first time shall we be doing something real toward the fulfillment of the noble mission of the Japanese Empire of bringing to pass the realization of our profound ideal. . . .

"Instead of thinking that Koreans are filthy and ignorant, we should rather, rising above our opinion of their faults, think that they also have a bright future. The Koreans in the past were not in such conditions as at present. If we visit Keishu, we can find traces of the culture of the flourishing period of the Shiragi (Silla) Dynasty, which, compared with that of Japan, was in no way inferior to it, for at the time Japan owed much of their civilization to the leadership of Chosen. . . . At present, among those studying in Japan are many who are a match for the Japanese in scholarly competition. As for Korean music and dress and other things, there is much in them that is more advanced than it is in Japan. Even among those agitating for independence of self-government there are not a few who are really thinking of the welfare of the people and their good. Their sincerity differs



in nothing from ours. Even though now resorting to rash and unconsidered actions with different ideas and principles from ours, those with such honest hearts, if convinced of the hopelessness of fulfillment of their ideas, would surely contribute much to the development of our State, especially if, under their influence, the Korean people should again display the strong points of the civilization of the Shiragi (Silla) Era. . . .

“Generally speaking, those who go [to Chosen] belong rather to the lower classes and seem to be inferior in their making to those staying at home. It is possible Chosen is no stranger to this sort of immigrant, but in Manchuria it is plainly evident, and the present state of emigration affairs seem to be, the farther from the homeland the fewer the men of ability to be found. Taking Siberia, for example, prostitutes from a certain part of Kyushu go there in advance of Japanese emigrants such as tailors, watchmakers, laundrymen, and barbers, while service men and capitalists bring up the rear but far, far behind, and it is not too much to say that spiritual workers follow not at all. This is just the opposite to what foreign countries do in their outward expansion. In European and American countries religious people take the lead and are followed by statesmen and capitalists, and these people, declaring universal brotherhood and humanity to be their outstanding principles, say to the people. ‘We have come to wipe away your tears, and we will not spare ourselves any trouble in trying to promote your welfare and relieve your afflictions.’ It is needless to point out which attitude goes far in making a good impression on other races and in winning their confidence. Therefore our future national policy in our expansion abroad should be that those who are versed in the true Japanese culture should go in advance and that the foremost men of the country should be sent to represent the Japanese people in general. In Japan itself, co-existence of long duration has given birth to a spiritual fusion among its people, and though there are sometimes conflicts in minor points, no complicated disturbances are found in fundamental matters. But if different races live side by side in one country, there is apt to appear discord between them on the slightest provocation, and if efforts are not put forth to solve each problem as it arises from the fair standpoint of universal brotherhood and the desire to realize that profound ideal, it is impossible to draw the hearts of the people of the world to that particular country. Thus, we think, it is necessary for the future that men of ability go to foreign countries as representing the Japanese



race, especially religious men, educational experts, scientific authorities, and others, and engage in spiritual works in them encouraged by the full conviction that they are exponents of the Japanese culture."

This is the sort of statement which can be made appropriately only by a man speaking to his own countrymen. A foreigner would speak with more guarded qualification, but it is good that there should be such talk and the missionary appeal of it is as applicable to British and Americans as it is to Japanese. And the best and noblest elements in British Colonial expansion have been the Christian elements which were faithful to Mr. Moriya's missionary ideal.

In spite of all the progress that has been made, Chosen has not yet accepted the lot of incorporation in the Japanese Empire. I should judge, however, that there will be no repetition of the independence movement and that any hope of autonomy rests, in the minds of the Koreans who want independence, upon the growth of liberal ideas in Japan and upon the establishment of such a League of Nations as would erect a world unity so real that Japan and Korea might abide in it side by side as united and equal members of one world brotherhood. Vast modifications of thought and feeling are taking place in Japan and Chosen is sharing in them and must increasingly do so under the influence of the ever enlarging educational system. Japan believes in education for her own people and she is steadily moving toward equal provision for the Koreans. Nothing shows more clearly her purpose toward Korea. A government leaflet gives a summary official statement of the present status:

"Education in Chosen comes under five heads, viz., Common, Industrial, Normal, Professional, and University, under practically the same system as that in Japan proper. The main difference arises in ordinary education, chiefly because of the language difficulty. In general, Japanese attend primary schools, middle schools, and girls' high schools, and Koreans, common schools, higher common schools, and girls' higher common schools, but in special cases the former may enter the schools of the latter, and vice versa. In higher education Japanese and Koreans are co-educated on the same footing. Connection has also been effected with the schools of equal standing in Japan proper with regard to admission into one or the other and enjoyment of privileges such as eligibility for civil service appointments.

"The educational system being thus laid down, the number of schools was greatly increased. The plan for establishing one school for every three villages was duly carried out by 1922, and increase in that number is being made according to local conditions and the resources of the people. Thus at the end of May, 1924, schools for elementary education numbered 1,585, about 5 times as many as in 1910, those for secondary

education 60, about 5 times as many, those for industrial education 65, about 3 times as many, those for professional education 8, about 3 times as many, and those for normal education were established for the first time in 1921 and are now 14 in number. The Imperial University of Keijo opened its preparatory course in April, 1924, expecting to begin its university course in 1926. The total number of scholars enrolled in 1924 reached over 464,600. Besides these, there are 804 public and private schools giving the various kinds of education though not following the standard curriculum set forth by the Government."

It is estimated that less than one-fourth of the school population is as yet enrolled.

I. It was the problem of the *relation of our Mission's Middle Schools to the Government educational policy* which chiefly occupied attention on our visit. The Chosen Christian College has its own charter securing its Christian character and religious freedom. The Pyeng Yang Union College has also been "recognized" so that it can go on with its work with full freedom of religious teaching and worship and with all desired privileges. Both colleges, however, now suffer from one severe limitation. Only those students can now be admitted as regular students into these "recognized" colleges who come from "recognized" or "designated" or "registered" Middle Schools. And of our eight middle schools only one, the John D. Wells School in Seoul, has been as yet "recognized" or "designated." These various terms are loosely used but, exactly defined, I understand a "registered" school to be one which has regularly registered with the Government under the Educational Regulations which require all registered schools to omit religious teaching from the required curriculum and also chapel service as part of the required exercises of the school. It was under these regulations that our schools for a time faced the possibility of closure as it seemed probable that the Government would allow their continuance on no other basis. A period of time was allowed the schools before they would be forced to decide. Before that time expired the Government liberalized its regulations and decided to allow the schools to go on as private schools including religious teaching in their required curriculum but with none of the prestige or privileges of registered schools. This they have done but now find that these privileges and prestige are essential to the continued influence of the schools. Without them students will fall away and those who do come will be handicapped in going on to higher institutions. At this point the Government has come forward again with a liberal proposition. Our schools may be given the status of "recognized" or "designated" schools with all the privileges of "registered"

schools but with full liberty of religious teaching and worship provided they meet specified conditions as to equipment, standards and results.

The situation with regard to these schools is summarized in the following statement at the Educational Committee Conference in Seoul:

"There are eight Mission Middle Schools, two each in Seoul, Pyengyang, Taiku, and Syenchun. Four of them are boys' schools with an enrollment of 1,200 and four girls' schools, enrollment 450. The value of the land, building and equipment of these eight schools is over a million yen. The additional buildings and equipment needed amount to Y. 400,000.

"The total budget of these eight schools for the current year is estimated at Y. 130,000 of which 54,000 is to come from the Mission, 8,000 from endowment, 48,000 from tuition and fees, 3,000 from sundry accounts, leaving an estimated deficit of Y. 17,000. Of these eight schools, only the John D. Wells school of Seoul is designated by the Government and it already has a larger enrollment than any of the other seven. The enrollment of the seven for the past few years has steadily decreased.

"The Mission's appropriation for these eight schools has increased from Y. 23,000 in 1921 out of a total grant from the Board of 88,000 to Y. 54,000 for the current year out of a total of 136,000.

"We have been pressing the Government for 'designation' for the other three of our boys' middle schools, for our Woman's Academy in Seoul, and are ready to apply for our girls' school in Pyengyang. During the past three years we have endeavored to meet the Government's requirements as to buildings, equipment, and the necessary number of qualified teachers in these five schools, and think we have succeeded with the exception of Pyengyang Girls where we do not have enough 'qualified' teachers, Syenchun Boys, where the needed recitation building is now under construction, and Seoul Girls where the lack of a recitation building has not been held up against us by the Government.

"With a Christian constituency of 130,000, with 20,000 pupils in the primary and intermediate schools of the church, and with the mission and the church responsible for the evangelization of one-third of Korea's population of 18,000,000 people, we have a special need for our eight middle schools which are so strategically located in four centres. This has been recognized by the Board representatives who have visited the field and studied the question.

"As long as the Korean Church is giving more in the aggregate and per member and out of a greater poverty, than is the native church in other lands where our Board is carrying on work, it is an argument that so far as possible the Board should give the needed relief in a time of crisis such as now faces the Korean Church and Mission in its educational work. Under such conditions of giving on the part of the church it could not be argued that giving help in a time of special need would in any sense pauperize the church.

"If our middle schools continue much longer as undesignated they will become smaller and less satisfactory and we will lose much that we have gained in trying to build them up. With a decreased enrollment the



financial burden becomes proportionately greater. Even though they become 'designated' we estimate that Y. 12,000 a year from the Mission will be needed for each school."

We found only one mind in the Mission with regard to the desirability of maintaining these schools. There may be some who are not sure as to the necessity. In most lands where there is an efficient system of public education the Churches have been content to leave primary and secondary education to the state but neither the Mission nor the Church thinks the time for this has come in Korea. In the United States, even, there are Churches both Roman Catholic and Protestant which seek to retain at least some education in their own influence. Most of the Churches, however, feel otherwise. And in Japan the Mission and Churches alike have passed over all primary education for boys and almost all middle school education to the state. In Chosen and China, however, it is different and the Mission regards its academies as indispensable.

We found some difference of view, however, as to whether the middle schools did really fulfill at present the government requirements for "designation." Some of them clearly do not. With regard to others, however, which the Mission had urged the government to designate or recognize without further delay and also with regard to the general attitude of the government to the Missions and mission education, the Mission wished us to see the Governor General. This we did at luncheon at his invitation, and the next day in conference with him and Mr. Oda of the Bureau of Foreign Affairs and also Mr. Matsumura, the Minister of Foreign Affairs. This luncheon and conference brought to memory vividly similar experiences in 1915 with General Terauchi, then the Governor General, and Mr. Komatsu, Minister of Foreign Affairs, over the same questions, when the difficulties were much greater. Nothing could have been more liberal and sympathetic than the attitude of Baron Saito and his associates. Many of the people about him whom we met at luncheon are earnest Christians. Mr. Oda is one. They have difficulty in their educational organization and their problems are far more intricate than ours but they declared that they sincerely desired to grant designation as soon as conditions were met and it could be arranged. Our missionaries are assured of their good will. Perhaps some things are wanting still both on our side and on the side of the educational authorities. I do not see what more we can do if we wish to preserve the schools than to meet and overmeet any requirements of the authorities in the way of equipment and staff, especially in

the matter of demonstrated result in the character and effectiveness and usefulness of the output of our schools, and to seek to gain and hold the personal friendship and confidence of those immediately in charge of the educational administration.

If the schools are to be continued the Mission estimates that they will require Yen 12,000 from Mission funds for each school in addition to the foreign missionary staff. For eight schools this will mean Yen 96,000 as compared with 54,000 from Mission funds this current year. It is of interest to compare this requisition with the program set up by the final Evaluation Conference in China for staff and support of middle schools. The China standard calls for a grant of Mex. 3,000 for a middle school of 60 to 100 pupils, Mex. 3,500 for a school of 101 to 160 pupils, Mex. 4,000 for 161 to 220 pupils, and Mex. 4,500 for over 220. For these schools the China standard for missionary force is two, three, four or five teachers respectively. Some have argued that with increasing students there should be increasing fees equal to the other additional expense, but the Shanghai Conference did not accept this view.

School fees in Chosen this year are 37% and Mission grant 41% of the total school budget. In China the corresponding figures for elementary schools are 58% and 42% and for all educational cost, elementary, middle and higher I think, about 50-50, and it is interesting to compare these with the cost of the girls' schools in Japan.

	<i>Foreign Missionaries</i>	<i>Receipts on Field</i>	<i>Board Grant</i>
Tokyo .....	4	Yen 24,209	Yen 7,000
Sapporo .....	4	Yen 22,970	Yen 5,480
Osaka .....	4	Yen 20,000	Yen 4,300
Kanazawa .....	3	Yen 21,241	Yen 3,514

In these Korean academies the number of foreign missionaries varies from one to two regular teachers, with assistance from the married women.

A few words are necessary for three other aspects of the educational work, the day schools, the colleges, and higher education for women: (1) There are 383 primary and intermediate schools with an enrollment of 20,297. "These schools," said Mr. Rhodes, "are under the support of the Korean Church and very few of them (not over 10 at most) are registered with the Government as 'schools' with qualifications. The Church's gifts for education in 1924 were Y. 226,830, the most of which went to the support of this class of schools."

The Korean Church also supports 43 kindergartens with an enrollment of 2,000 and 6 middle schools with an enrollment

of 650. Less than 700 yen a year of mission money goes into all the above mentioned schools, although some of the missionaries in addition to personal gifts have secured other funds for a few of the schools.

The Church is having increasing difficulty in maintaining these schools and some of the missionaries are in favor of aiding them with mission funds, if increased grants for the purpose can be secured from the Board, with the understanding that such aid would be available only in special cases and for a limited time. Others would encourage the maintenance of the schools as long as the Church can support them and then would regretfully allow them to be closed and the children sent to the public schools. Already the number of these church schools has dropped off. Dr. Clark said that when he went home last on furlough in 1925 there were 535.

(2) For economic or political reasons the number of students in the two colleges is much reduced. At Pyengyang the attendance has fallen from 160 to 100. At Seoul the enrollment in the last catalogue was 211 but at the time of our visit some 40 students were out for various reasons. Of the students at Seoul all but 11% are from the churches. 21% are from our Presbyterian churches. In Pyengyang there are fewer from outside the Church and more from our own churches. For this student body our Board provides in Pyengyang six missionaries and gold \$1,344 annual grant, and special gifts from the home church add about \$5,000 annually, and in Seoul three missionaries and gold \$4,755 grant. By way of comparison our Board provides as its share of the Hangchow College in China with 183 students in College and in the sub-freshman class, seven missionaries and Mex. 7,500 current grant. With less than 300 students in the two colleges in Korea there would seem to be more evidence than ever that the original judgment of the Board and the Korea Mission was right that one college ought to suffice for the needs of the Church in Korea. The problem of the relation of the colleges to the Korean Church is still in the future. At present both are under mission support and under their own Boards of Trustees which are not related to the Korean Church. (3) Our Mission has no college for women. It has been invited to join with the two Methodist Missions in the establishment of such a college but has declined, against the earnest protest of a minority of the Mission, and looks forward to the establishment of a separate Presbyterian Women's College, meanwhile proposing to send any girls ready for higher education to Japan or China. The correspondence which has passed be-



tween our Mission's Committee and the Methodist missionaries is submitted herewith. We frankly expressed to the Seoul and Pyengyang Stations and to the Executive Committee of our Mission our own judgment (1) that it is not practicable or right to set up in Korea two Christian Women's Colleges, (2) that the proposal to send girls from our churches to the union Women's Colleges or to Government Colleges in Japan or China is chimerical and is open to more objections than sending them to a union college in Chosen, (3) that the only feasible and sensible course is to join in one truly Christian College in Chosen and (4) to delay in doing this is merely to forego any duty or interest we may have in the cause of higher Christian education for women, although our churches outnumber all the others nearly two to one. Such a situation cannot be satisfactory either to the Mission or to the Church. Meanwhile the two Methodist Missions are proceeding with the College which is now organized with government recognition.

II. It is the relation of this whole problem to the Korean Church and to *the work of evangelism in Korea* which gives it significance. No one can see this Church and this work without thanksgiving and joy. At Taiku we met the class of church officers from the Taiku field, self-supporting or supported by the churches, about 250 men, old and young, rich in Christian experience, full of evangelistic zeal, whom it was a blessing and an inspiration to see. At Seoul we attended a mass meeting of representatives of all the churches of the City in the beautiful big chapel room of the John D. Wells School, filling the great room. At Pyengyang we were present at the General Assembly with its Korean Moderator and clerks and committee chairmen and its large body of delegates, with a small sprinkling of missionaries entering heartily into the proceedings but obviously in the background and exercising no control or direction. And on Sunday we went about the Sunday schools and churches of the city of 60,000 population of which it is estimated that between one-tenth and one-sixth are Christian communicants. When I was in Korea in 1897 there were 923 Christians in our 101 Presbyterian meeting places in Korea. According to the report of 1925-26 there were 62,550 church members and 1,625 churches and groups.

From the beginning the churches have been taught by word and by example to be self-propagating and self-supporting. In Japan Dr. Spencer traces almost all the churches to missionary initiative and organization, but in Korea the work has grown also and largely out of Korean evangelization. And the Church

churches of their own and entirely independent of missionary enterprises. Their earnestness in devotion and propagation is very marked. . . . The fact that Christianity in Chosen numbers about 350,000 believers as a result of the forty years that have elapsed since propagation was recognized is really remarkable, considering the experiences in Japan proper and China, and may, perhaps, be partly attributed to the feeble influence possessed by the beliefs previously existing in Chosen, but is chiefly to be attributed to the self-sacrificing labour of the missionaries and workers of all the Christian sects in the peninsula. . . . It goes without saying that Christian propagation has done much for the enlightenment of the peninsula, and its attached works, such as educational and medical undertakings, have contributed greatly to its cultural development." "It can be said without any appearance of flattery," Dr. Rentaro Mizuno, Administrative Superintendent of the Government-General, told the Tenth Annual Conference of the Federal Council of the Missions in Korea, "that Chosen owes much of her advancement in civilization to your labours. Now, ladies and gentlemen, are not you and we co-workers in Chosen and both aiming at the same object though from different standpoints? Nothing is so essential as religious influence for the betterment of social conditions and your work is of great help to the Government and directly or indirectly promotes the happiness and prosperity of the whole people. So we hold Christianity in high regard and give to it every possible facility for its propagation." These are sincere testimonies from without. Those who know the situation within could offer a larger tribute but would also speak with deeper concern.

III. One occasion for concern is *the continued amazing leakage from the Church*. I called attention to this in a report on Korea after a visit in 1915. The conditions are equally grave today. Dr. Clark has been good enough to prepare a table of figures showing the gains of the last ten years. This statement shows much that is encouraging. In these ten years the foreign missionaries of our Mission have advanced from 132 to 162, the Korean ordained pastors from 473 to 730; organized Churches from 270 to 537, and other groups from 920 to 1,088, and of these churches and groups 1,305 are self-supporting; average attendance has increased from 51,949 to 112,309. There were in 1925, 129,838 Sunday school scholars. Church contributions for congregational, property, educational and benevolent purposes, excluding medical contributions, have increased from Gold \$82,022 to Gold \$457,150.

This is certainly a remarkable showing and these are the figures not for the whole Church but for that part of it associated with our Mission. But the real ground for anxiety is disclosed when we study the growth in communicant membership. In our own Mission's section of the Church the membership in 1915 was 47,090. In 1925 it was 62,550, or a net gain of 15,460. Yet in the period 1916 to 1925 there were added to the Church 59,962 members. In other words, while effecting a net gain of 15,460 there was a gross loss of 44,502. Allowing for deaths and discipline and immigration there is, nevertheless, an appalling loss here to be accounted for. A further study of Dr. Clark's table draws further queries. In 1919, 5,605 new members were added and yet there was a net loss of 2,358. In 1918, 5,067 were added, with a net gain of only 476. In 1924, 5,574 were added with a net gain of 4,458, and yet in 1925 with 5,521 additions there was a net loss of 1,926. No doubt it is hard to secure reliable figures, but enough is known to show that in Korea even as in Japan there is a dreadful loss that should be salvaged. I showed these figures to Dr. Moffett, and he has promised to make a study of the question.

IV. It has long been foreseen that *new apologetic necessities* were coming upon the Church in Korea. They are coming now in an increasing flood, both by way of Japan and China, and directly from the West and from Russia. The text books for all schools, public and private, are standardized and their world view is sometimes anti-Christian. There is wide-spread communistic and Bolshevik agitation, especially among the increasing debtor class. There are young men's socialist and atheist societies sometimes led by youth who have dropped out of the churches. The viewpoints and attitudes which Christianity has to meet in the West she has now to begin to meet in Chosen. The Korean Mission at its Annual Meeting last July issued a declaration beginning with these words: "Whereas there is a spirit of unrest throughout the Church of Korea, due in part to the Bolshevistic and Communistic ideas that are current in the newspapers and magazines and in part to the general situation as to theological thought throughout the world, your Committee feels that we owe it to our Korean associates in our churches to make a clear testimony of what our own position in these matters is." Then follows an earnest setting forth of the evangelical position of the Mission. The present unrest in Chosen, however, calls in question the underlying basis of our evangelical faith and we shall have to meet in Korea, as the Church has met in Japan



and is meeting in China, the whole critical assault upon the foundations of religion and of a spiritual view of the world.

The nationalist frame of mind both in its good forms and in evil is coming in. A nationalist sensitiveness has appeared in some of the Church councils, though not in all, but any unwisdom on the part of missionaries might easily provoke it. An interesting expression of new modes of thinking appeared not long ago in an article on "New Christianity" by one of the Korean Professors in the Union Christian College in Pyeng-yang, in which he said:

"I hope missionaries will send many useful Korean young people to foreign countries to study Christianity there that they may perfectly digest the thought and make it their own. Then let them come back and do their own work. I think it is necessary that they should gradually turn the work over to the Koreans as soon as they find Koreans who are able to undertake the work." Then he turns his admonition toward Koreans. "We Koreans," he says, "should not solely depend on foreigners, but whatever it may be, whether the propagation of religious doctrine, the establishment of educational work or whatsoever the movement may be, let it be tried by Koreans with their best effort; their full strength and ability. . . . The recent China trouble is in the main the result of the awakening of the Oriental mind. If the western thought and the western system are not easternized by the people of the East, the inevitable result will follow that there will be a terrible conflict and clash between the two. It may temporarily be painted and bandaged but it never can be delayed for long. . . . I call your attention to the fact that if Christianity be not Koreanized in Korea it cannot Christianize the Korean people. We must make a new Christianity out of the old. . . . Let the Koreans possess their own Christian religion. Let them construct a Christian religion of their own. Christianity is the same and the Bible is the same book, but it is our own business to make it our own, as a new and fresh religion."

We may lament that the old simplicity and childlikeness of mind is going in Korea but there is no help for it. The gates are open and the thoughts that are common to mankind are pouring in. And we will see good in it. The Korean Church must open its mind to take in all that is true and it must grow strong in distinguishing for itself between what is true and what is false and in battling for the truth against error. Woe to any missionaries who mislead the Church at a time like this or imperil truth by unwittingly, however honestly, binding it to error.

"Our old men are unprepared for all this new situation," said one of the oldest and best evangelistic missionaries. "They have not had even a high school training. They are noble men and they have had a personal experience and no man can gainsay their witness, and our Bible Schools have given

us a Church which is standing as a rock amid all this foam. But there is storm behind the foam and we need men trained to meet the new questions, or, to change the figure, our people will be like sheep before wolves." A heavy responsibility is resting upon our two Colleges and our Seminary in Korea to train these men who are needed. The missionary who will give himself to producing ten such men in the next ten years in Korea will be remembered with gratitude and blessed in future generations as S. R. Brown is remembered and blessed in Japan today.

V. *The relations between the Korea Mission and Church* have always been singularly happy. The plan in Korea has been in brief this: The Church is the central agency in control of all ecclesiastical affairs and administering also all the schools and all the evangelistic work which it supports. The ordained missionaries are all members of the presbyteries and responsible to them for their assignment and work on the same basis with the Korean pastors of self-supporting churches who are also in charge of country fields. All evangelistic and primary school work is supported by the Korean Church, so there has been no question as to the transfer to the Church of the administration of foreign funds. The funds which it administers are its own. This is the plan in theory. As a matter of fact the Mission has been using mission funds for helpers (not more than one to each evangelistic missionary), for Bible women and, of course, for itineration and it is now asking for a permanent increase in its appropriations of Yen 20,000 per annum for Bible institutes, city mission work, more Bible women, and itineration, and of hospital evangelists and a Woman's Higher Bible School. If such grants are made either the Mission will administer them separately from the Church which will mean a divided administration of the work or it will admit the Church to their administration which will mean a new policy in the administration by the Church of foreign funds. The same question is arising also in connection with the middle schools for which increased grants are asked from America. Are these schools to be managed by the Mission independently of the Church or are the funds given for them to be administered directly by the Church or by the Church and Mission or by joint Boards of Directors? Already the presbyteries are vitally interested in these activities and are in some measure sharing in their control. It would seem that the problem of cooperation is taking on a good deal of the same character as the problem in Japan and China although in China the Church's support

of the work falls woefully behind what the churches are doing in Japan and Chosen.

The Canadian Presbyterian Mission in Chosen has taken the step of placing all its evangelistic funds under care of presbytery, each station or stations concerned dealing directly with the presbytery concerned. All its mission schools are now in the hands of school boards composed of equal representation elected by presbytery and the Mission Council, and having full administrative and financial powers. It is prepared to place medical work under similar committees and the Mission Council has voted "that we consider the advisability of inviting the four presbyteries within our Mission territory to appoint delegates to meet a similar number of missionaries to discuss ways and means of closer cooperation between the Mission and the presbyteries in the control of all work carried on with mission funds." (Art. "Devolution in Mission Control" in "The Korean Mission Field," Sept. 1926.) We shall come full upon this proposition in reporting the Evaluation Conferences in China. In Korea it represents a departure from past policy in the Presbyterian Missions and the Presbyterian Church, where the Church has hitherto administered only the funds which it provided. This was simple in the evangelistic field, for under the policy of self support there were practically no other funds. But if our Mission is able to carry out its plan it will be spending Yen 47,178 on evangelistic work. Under what plan of cooperation will this be administered? If the Church has no part in it, how can it be led to take over the responsibility for providing it? And how also in the case of the far larger responsibility of the middle schools? Or will these expenditures be carried permanently or indefinitely by the Mission?

VI. The Korea Mission furnishes in the Taiku Hospital one of the most notable illustrations to be found anywhere in the world of the *evangelistic possibilities of hospital work*. This is Dr. Fletcher's account of his plan:

Organization.—Four and one-half years ago the Hospital Staff was organized into a Preaching Society which partly supports, by individual contribution, and wholly directs the work of six Evangelists, three men and three women, and one Colporteur.

Aim—1. Preach the Gospel to every patient.

2. Definitely win to Christ as many of the patients as possible.

3. See that those new converts unite with the Church.

Method.—Follow up in person new converts in the Hospital, when they return to their non-Christian homes in the country, and for one month do intensive preaching to the relatives, friends, and villagers.

The Evangelists work in pairs and alternate in turn so that each pair



has one month in the Hospital winning converts—next month in the country establishing a new group around a convert—third month visiting and supervising groups recently established.

Reports.—Once each month the Preaching Society meets to hear an account of the work by the Evangelists and to plan for the work of the forthcoming month. At those meetings the Evangelists often relate most interesting incidents out of their experience which are very much appreciated by all the members.

Illustration.—Only sixty miles from Taiku, but isolated by a high mountain pass, ninety houses grouped in small villages are occupied by poor, ignorant people who were never visited by a Missionary. One of their number came to our Hospital for treatment—became a Christian and upon his return helped the Evangelist to establish a group of 46 new believers. Four of these new converts had their hair cut for the first time—all of them destroyed every shrine for spirit worship in the home and out of their poverty pledged enough money to buy and put in repair five mud walled rooms for a Church.

Results.—Fifty groups established, 8 of which disappeared leaving 44 at present. Total membership in these groups is 886, an average of 20. Nearest group is three miles from the Hospital and the farthest 100—the average is 39 miles. Of the 44 groups 33 have established leaders. 29 have their own Church buildings, averaging 3 kan each in size (a kan is 8 ft. sq.).

It could be wished that every Mission hospital were as deeply transfused with the evangelistic spirit. It is fitting that such an example should be found in a Mission which believes so fully that it is the Gospel which is the power of God to salvation and which from the beginning has made the preaching of the Gospel its supreme business.

VII. The Korea Mission a year ago "evaluated" some of its work for itself without a special evaluation conference, with the following findings, of unequal importance to be sure and representing in some matters only transitory or local phases of larger problems, but of significance none the less both to Korea and to China:

"1. Fewer Co-pastorates.—These should be entered into only for a year or so except perhaps in the local churches at Station centers and in large cities. In the co-pastorate, the missionary should not attempt to visit the churches regularly.

"2. Fewer Churches Cared For by Each Missionary.—As a rule a missionary should not have more than thirty or forty churches under his care. Arrangements should be made for Korean pastors to assist in caring for pastorless churches and groups and in making the semi-annual or quarterly visits to the same.

"3. More Attention to Presbytery Responsibilities.—Missionaries should attend Presbytery, be ready to give counsel and advice, although they cannot vote unless they are pastors of churches.

"4. Readjustment of Bible Institute Work in the Individual Stations.—Nearby Stations unite in upper classes. Uniform courses with emphasis upon normal training recommended.

"5. Better Provision for Travel While Itinerating.—Make request to

the Board for automobiles and motor cycles for the Stations that can use them. Single ladies especially should travel in comfort. Without lessening the amounts for other classes, seek to increase the average per missionary for itinerating, which amount should be sufficient to employ a cook.

"6. Some Korean Principals for Our Academies.—If qualified men are available especially during the sick leave or furlough of the missionary in charge, the supervision work to be done by the Educational Committee of the Station.

"7. Limited Work Departments in Our Mission Schools.—None at all if the burden upon the missionaries is too great. Decide upon the number that can be easily carried in the Work Department of each School and keep within that limit. Get the Koreans to furnish scholarship.

"8. Have the Smaller Hospitals Under Korean Doctors and Nurses Rather Than Close.—(If qualified men are available.) Pay sufficient salary to get help. Supervision by the Medical Committee of the Station. If the hospital cannot be run keep the dispensary open at least.

"9. More Health Supervision of the Station Force by the Mission Doctor.—Periodical examinations of each member of the Station (including children) with blanks to be filled out. Physician in charge shall authorize a let up of work or a vacation at his discretion. Station conferences on sanitation and conservation of health.

"10. More Financial Support from Koreans for Mission Hospitals and Schools.—Get permit for each station to solicit funds. Create Boards of Managers for both kinds of institutions with representative Koreans as members.

"11. Better Literary Assistants.—Without lessening the present amounts for other classes seek to increase Class IX. Strong, spiritual, well-educated men with a knowledge of Japanese and English needed.

"12. More Time for New Forms of Work.—e. g., days of evangelistic effort in non-Christian centers, Sunday School and Young People's Work, social welfare work, translation, etc.

"13. More Time for Relaxation and Study.—An occasional picnic, or hunting trip, or excursion, or hike. Station reading circles for current events, review of books and study of literature and musicals. Station action to secure books and to encourage reading. Time for Bible study apart from classes. New sermons in Korean and English.

"14. Less Financial Burdens Assumed—both for the work and in personal finances. Leave work undone rather than assume when no funds are in hand, and the tithe money all promised. Create a sentiment for cutting down the scale of living on table, house furnishings, dress, entertaining, etc., to salary limits. Avoid deficits of mission work. Keep within the limits of the money in sight.

"15. More Specialization.—Use missionaries according to their qualifications. So far as possible develop the capabilities of our missionaries and endeavor to have specific workers for specific kinds of work.

"16. Revise Our Methods of Building.—Have specialists on the Mission Property Committee order materials from America, Japan or Seoul. Have several standard plans for residences and allow only a few deviations from these plans."

The difficulty with these findings in Korea and with the plans adopted in the Conferences in China is to get them off of paper and into life and action.

## IV. CHINA

### I. CONDITIONS LEADING UP TO THE EVALUATION CONFERENCES

THE purpose which underlay the Evaluation Conferences of our Presbyterian Missions in China is of ever continuing validity. We ought every day to hold our work under criticism, and the minutes of the Mission and Council Meetings and the statements of the officers of the Council show that this duty is not evaded. Indeed, on the way home from China in reviewing the Conferences and the conditions which called for them and the results of their discussions I have re-read the address which Mr. Wells, as Chairman made at the opening of the meeting of the Council in August 1925 when the Evaluation Conferences were conceived. This was in the midst of the upheaval and agitation which followed the May 30 incident in Shanghai and the Shameen tragedy in Canton in June, 1925, when it seemed questionable whether missionary schools could be continued and when many questioned whether any missionary work in China could go on. Including the element of strain and anxiety, Mr. Wells' wise words are just such as might be spoken now and the view to which the Evaluation Conferences came is not different from the broad, sagacious view which he set forth then. I think it is worth while to recall this message of the Chairman to the Council that it may be compared with the mind of the Missions expressed in the findings of the Conferences:

"We meet one month earlier than the date fixed last year because of the strange, sudden and nation wide changes in the attitude of the Chinese people towards foreign residents in this land, which threaten to seriously affect the proclamation of the Gospel of Christ in which we are engaged.

"The majority of the Council members to whom the proposal for this earlier session was made reported in favor of it, though all doubtless realized that there are important features of the new situation which it is impossible to correctly interpret at this early day. It may be necessary to hold a second meeting after some months, when certain matters still indefinitely foreshadowed in the public mind may have been given substantial expression, but meanwhile we gather shortly before the autumn mission campaign, especially to confer about problems that will almost certainly confront our Stations and individual workers in the immediate future. It is hoped we may through conference and intercession obtain some general principles that will be helpful to the whole



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Columbia, 1901-08; traveled in the theatre; unmarried. One of the and dir. Washington Sq. Players; also Y. Theatre Guild and one of its dirs.; many plays. *Author*: Madame Sand, York (Mrs. Fiske in leading rôle), 1917; Historical Plays, 1918; Molière and Blanche Bates in leading rôles, 1919; etc. *Home*: 108 Washington St. Theatre Guild, Garrick Theatre, New York.

**Charles L.**, bishop; b. Lititz, Pa., Feb. 20, 1855; s. William N. and M.; B.A., Moravian Coll. and Bethlehem, Pa., 1873, B.D., 1875, D.D.; Th. J. Sem., 1877-78; m. Gertrude of Bethlehem, June 10, 1879 (died). Ordained Moravian Ch. ministry, 1878; m. La., 1878-81, Hopedale, Wayne Co., La., 1886-89, Lititz, Pa., 1901-08; mem. and sec. Conf. (exec. bd.) Northern Prov. Ch. in America, 1908-13, pres. of consecrated bishop, Sept. 18, 1898. Pres. bd. trustees Moravian Coll. and officio mem. bd. trustees Moravian Bethlehem, Linden, Hall Sem., Nazareth (Pa.) Hall Mil., Acad., Ream, Ardmore, Pa.

**U.S. William J.**, univ. prof.; b. Ind. Jan. 6, 1871; s. William and M.; grad. Ind. State Normal, 1892; A.B., Ind. U., Bloomington, 1895; studied Harvard, 1896-99; 1899-1901, Ph.D., 1903; m. Sara of Bloomington, Sept. 10, 1901. Mus. Sao Paulo, Brazil, 1897-98; 1901-04, asso. prof. physiology, 1905-08, prof., since 1908, Ind. U. Ind. Acad. Science; mem. Am. Soc. Zool. Phil. Gamma Delta, Sigma Xi. Contrb. to scientific biology. *Home*: Bloomington, Ind.

AT, also Moffatt, also Moffett.

**David William**, clergyman. See (10).

**Frederick G.**, banker; See Vol.

**Jessie Emerson**. See Jessie Emerson VII (1912-13).

**William David**, publisher; b. J. Jan. 17, 1866; s. late Prof. James Blair (Matthews) M.; A.B., Princeton, 1895; Business mgr. The Book Buyer's Magazine, 1897-1905; pres. Co. pub., since 1905; v.p. Gardner, since 1916; Editor The Mentor, Princeton, Arcola Country. *Author*: at; The Crimson Banner; Brad Without Honor. *Address*: Crowell 230 Park Av., New York, N.Y.

**James Hugh**, college prof. See (15).

**James Strong**, college pres. See (10).

**Charles Alexander**, pres. Gulf; b. Tallahassee, Ala., Apr. 4, 1864; m. Lucy Carrie (Cox) M.; ed. Ga., and night schs.; m. Fannie Birmingham, Ala., Feb. 27, 1887; children—William, Florence, Paul, Margaret, J., Frances, John Bowron. Learned with Noble Bros., & Co., Rome, Ga.

York Herald; foreign editor, New York Recorder, 1893-04; subsequently in mag. work; Sunday editor New York Herald, 1908-09. *Author*: Real Detective Stories, 1898; Careers of Danger and Daring, 1901; A King in Rags, 1907; The Battle, 1909; Through the Wall, 1909; The Bishop's Purse (in collaboration with Oliver Herford), 1913; The Mysterious Card, 1913; The Hand of Mystery, 1913; The Conquest of America, 1916; How to Live Long and Love Long, 1917; The War Beautiful, 1917; Possessed, 1919; Glint of Wings (in collaboration with Virginia Hall); also prose poems, A Woman's Creed, The Litany of the Men, A Vision of Christmas, 1917, Glorious France. Plays: Money Talks, prod. 1906; Playing the Game, prod. 1907; The Battle, prod. 1908; For Better for Worse, prod. 1910; Greater Than the Law, 1912. Translator: Cosmopolis (Paul Bourget), 1894; Trustee Am. Defense Soc. Clubs: Cosmos (Washington); Authors, The Players (New York).

**MOFFETT, Ross E.**, artist; b. Clearfield, Pa., Feb. 18, 1888; s. James Warren and Margaret (Gelvin) M.; student Art Inst. Chicago, 4 yrs., also Art Students' League, New York, and with Charles W. Hawthorne; married; 1 dau., Elizabeth Gregory. Landscape and figure painter; and etcher. Exhibited ann. exhbns. Pa. Acad. Fine Arts; Corcoran Gallery, Washington, D.C.; Phila. Arts Club; Art Inst. Chicago; City Art Mus., St. Louis; John Herron Art Inst., Indianapolis; Brooklyn Soc. of Etchers; Boston Arts Club; Soc. of Independent Artists, New York; Newport (R.I.) Art Assn.; Albright Gallery, Buffalo; etc. Represented in permanent collections of Pa. Acad. Fine Arts. Winner of Norman Wait Harris silver medal with prize of \$500, Art Inst. Chicago, for painting, "The Old Fisherman," 1918; awarded Hallgarten 1st prize, of N.A.D., New York, 1921; hon. mention, Internat. exhb. Carnegie Inst., Pittsburgh, 1921. Served in U.S. Army, July-Dec. 1918. *Home*: Provincetown, Mass.

**MOFFETT, Samuel Austin**, missionary; b. Madison, Ind., Jan. 25, 1864; s. Samuel Shuman and Maria J. (McKee) M.; B.S., Hanover (Ind.) Coll., 1884, M.A., 1888, D.D., 1901; grad. McCormick Theol. Sem., 1888; post-grad. Princeton Theol. Sem., 1907; m. Mary Alice Fish, M.D., of San Rafael, Calif., June 1, 1890 (died July 1912); children—James McKee, Charles Hull; m. 2d, Lucia Hester Fish, of Oakland, Calif., June 30, 1915; children—Samuel Hugh, Howard Fergus, Thomas Fish. Ordained Presbyn. ministry, 1888; stated supply, Appleton City and Montrose, Mo., 1888-89; missionary in Korea; Presbyn. Board U.S.A., 1889—. Pastor Central Ch., Pyengyang, Korea, 1893-1907, 5th Ch., Pyengyang, Korea, 1909—; pres. Presbyn. Theol. Sem. of Korea, Pyengyang, 1902-24; pres. Union Christian Coll., 1918—. First moderator of Presbyn. Ch. of Korea, 1907 and moderator Gen. Assembly, 1919; del. World's Missionary Conf., Edinburgh, 1910; chmn. exec. com. Korea Presbyn. Mission, 1912-14; del. Pan-Presbyn. Alliance, Pittsburgh, 1920. Mem. Korea Bri-Royal Asiatic Soc., Phi Gamma Delta; life mem. Red Cross of Japan. Recipient govt. gen. empire day honor "for distinguished services in the cause of edn. in Korea," 1925. Author of a number of text-books and tracts in Korean. *Address*: Pyengyang, Korea.

**MOFFETT, Thomas Clinton**, clergyman; b. Madison, Ind., July 29, 1869; s. Samuel Shuman and Maria J. (McKee) M.; B.S., Hanover (Ind.) Coll., 1890, M.A., 1894, D.D., 1910; studied Union Theol. Sem., 1891; studied Free Ch. Coll., Edinburgh, Scotland; unmarried. Ordained Presbyn. ministry, 1893; pastor Flagstaff, Ariz., Raton, N.M., and Portland, Ore., 1893-1901; gen. missionary for Ariz., 1901-06; sust. Indian work Presbyn. Bd. Home Missions

10th and 11th naval dists.; chief Bur. of Aeronautics, rank of rear adm., Sept. 1921—. Awarded Congressional Medal of Honor "for eminent and conspicuous conduct in battle (capture of Vera Cruz), D.S.M. "for exceptionally meritorious service in a position of great responsibility" in the World War. Clubs: University, New York Yacht (New York); Army and Navy (Washington); Chevy Chase (Md.); hon. mem. Exmoor Country, Highland Park (Ill.); Onwentsia (Lake Forest, Ill.), and Chicago Athletic. *Home*: 2019 Massachusetts Av. N.W., Washington, D.C.

**MOFFETT, William Walter**, judge; b. Culpeper Co., Va., July 19, 1854; s. John and Sarah William (Brown) M.; ed. Rappahannock Male Acad.; m. Jessie Mary Dudley, of Rappahannock Co., Va., Feb. 22, 1883; children—Mrs. Willie Gates Jones, John Daniel (dec.), Fannie Dudley (Mrs. B. N. Eubank), Sarah A. (Mrs. W. N. Walters), Mary Lois. Read law with uncle, Horatio G. Moffett; admitted to bar, 1877; began practice in Rappahannock Co.; removed to Salem, 1891. Mem. Dem. State Central Com. several yrs. from 1883; mem. Va. Ho. of Rep., 1883-85; judge Roanoke Co. Court, 1893-1904; judge 20th Va. Circuit, terms 1906-16, 1916-24, resigned Feb. 1923; judge Law and Chancery Court of Roanoke City, 1923-27; trustee and chmn. Bapt. Orphanage; pres. Bapt. Gen. Assn., 1903-04. *Home*: Roanoke, Va.

**MOFFITT, Herbert Charles**, M.D.; b. San Francisco, Dec. 9, 1868; s. James and Delia (Kehenedy) M.; B.S., U. of Calif., 1889, LL.D., 1919; M.D., Harvard Med. Sch., 1894; D.Sc., Harvard, 1921; m. Margaret Joliffe, of San Francisco, June 15, 1900; children—James, Alice, Herbert Charles. Practiced at San Francisco, 1898—; prof. medicine U. of Calif. *Home*: 1818 Broadway. Office: 380 Post St., San Francisco, Calif.

**MOHLER, A. L.**, retired ry. official. See Vol. X (1918-19).

**MOHLER, Jacob Christian**, sec. Kan. State Bd. Agr.; b. Osborne Co., Kan., Apr. 7, 1876; s. Martin and Lucina (Hoover) M.; ed. pub. schs., Topeka, Kan., Dougherty's Business Coll. and Washburn Coll., Topeka; LL.D., Washburn, 1914; m. Ruth, d. J. C. McClintock (A.M., M.D., LL.D.), of Topeka, Kan., Oct. 30, 1901; children—John McClintock, James Calhoun. In office of Kan. State Bd. of Agr. since 1893; began as clk., apptd. asst. sec., 1901, elected sec. to succeed F. D. Coburn, July 1, 1914. Chmn. Kan. Entomol. Comm. Pres. Nat. Assn. Secs. and Comms. of Agr., Central Seed Wheat Assn.; dir. Central Trust Co. Sec. Kansas Council of Defense; chmn. state apportionment com. U.S. Food Administration; mem. state advisory com. of same; ex-treas. Anti-Saloon League of Kan. Mem. Gamma Sigma Delta. Republican. Episcopalian. Mason. Clubs: Jayhawker, Topeka Country, Topeka Chamber of Commerce. Editor and compiler reports Kan. State Bd. Agr. Contrb. numerous articles on agr. topics to farm papers and mags. *Home*: 1224 Fillmore St. *Address*: State House, Topeka, Kan.

**MOHLER, John Frederick**, physician; b. Boiling Springs, Pa., Oct. 30, 1864; s. Samuel and Elizabeth (Williams) M.; A.B., Dickinson Coll., Pa., 1887, A.M., 1890; Ph.D., Johns Hopkins, 1897; m. Sarah Loomis, of Wilbraham, Mass., June 24, 1892; children—Frédéric Loomis, Samuel Loomis, Nora May. Instr. mathematics and science, Wilmington Conf. Acad., Dover, Del., 1887-90; instr. mathematics, Wesleyan Acad., Wilbraham, Mass., 1890-94; prof. of physics, Dickinson Coll., Carlisle, Pa., since 1896. Republican. Methodist. Fellow A.A.A.S.; mem. Am. Phys. Soc., Phi Beta Kappa.



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## EDITORIAL NOTE

The Secretary had the pleasure of once again visiting Korea this last summer. Other China missionaries were also for a time located there on account of the "evacuation" from many of the missions stations in China. An opportunity was thus offered to study somewhat carefully the principles and methods of mission work in Korea, which work God has so blessed through the years.

Two visits to Pyengyang, several weeks in Syenchun, and a share in a Bible and Sunday School Institute in western Korea, placed us in touch with Korean leaders and missionaries, connected principally with the Presbyterian (North) churches.

Several conferences with our World's Sunday School Association representative in Korea, Rev. J. G. Holdcroft, D. D. were especially enlightening. By his kindness and that of Dr. Moffett, we were able to gather together a few statements of these principles and methods. Thinking that many workers in China in these times of changes are seeking guidance as to future policies, we are glad to make this Special Number of the China Sunday School Journal a Korean Number.

Although the principles and methods herein stated refer to all departments of church work, one main emphasis in Korea has been upon Bible Study. This Bible Study has been unitedly and systematically promoted from the beginning of Mission Work in Korea and its results in Christian faith and practice are evident throughout the church. It is therefore the more fitting that a Sunday School publication should devote a Special Number to this subject.

In addition to the articles reprinted in this number, attention may be called to an article written by Dr. Holdcroft himself, reprinted in the *Bible for China* for June 1925. We give an extract from that article on the next page.

## THE WHOLE CHURCH MEMBERSHIP IN THE SUNDAY SCHOOL

First, the whole church membership is under instruction in the Sunday School, which is the logical development of the Sunday School idea and ideal. In many places the ideal is endorsed of making the Sunday School the pre-eminent Bible teaching service of the church. In Korea it is actually such. The Sunday Schools, as far as possible, are graded and adapted to the needs of the various classes of people who attend them. It is an inspiration to see the whole forenoon given up to actual Bible study every Sunday as is done in practically all Korean churches.

That, however, is not all. Years ago a pioneer in foundational Christian work in foreign lands, the Reverend John L. Nevius, D.D., of Shantung, China, gave Korea a seed suggestion which has been developed, improved and universally used. It was to form a Bible class system and persuade Christians to lay aside their vocations and study the Bible at certain times of the year.

In materially-minded China Dr. Nevius thought it necessary to furnish travelling expenses both ways, and board while at the class.

In Korea another pioneer, the Reverend H. G. Underwood, D.D., tried the idea, but money for travel and board was found to be an impossible burden if many people were to attend. So thereafter, nothing was provided save, where possible, dormitory rooms and, in winter, a little fuel to insure a warm welcome on arrival.

Now each local church as far as possible has each year from one to four classes running at least four days. Central places have larger classes with delegations in attendance from surrounding churches and in the larger mission stations the heart of missionary and visitor may be warmed on the coldest winter day by seeing classes of from two hundred and fifty to two thousand men or women who are studying and paying all their expenses to study the Bible.

The point is that after five, ten, fifteen, twenty years of such Bible study in Sunday School and Bible class, to say nothing of study at home, it is no wonder that even an ordinary man or woman becomes an intelligent Christian. Such people may lack many things: they know one, their Bibles; and it is the Bible knowing and reverencing peoples who have in God's good time moved mightily the lands in which they have lived and, sometimes, the world.

Above these Bible classes there are, for officers and teachers, and for specially recommended people, short term Bible institutes conveniently located so as many people as possible may take advantage of the course of study which they could not do in institutes far from home running nine or ten months a year.

These institutes complete the system of Bible study save for the theological seminary in which candidates for the ministry are trained. The whole system has produced a body of Christians who with officers and teachers will, in point of Bible knowledge, compare favorably with any in the world.

Not boastfully, but in a spirit of gratitude to God, it can be stated that secondary things have been kept subordinate to the Gospel in this work. There are many and great schools, hospitals and other institutions connected with the mission and churches, but they are the fruit of Christian life. The fact that they have developed wonderfully is indeed a proof that God has honored the method of believing, preaching and teaching the Word of God as the primary and greatest duty of foreign missions.



## POLICY AND METHODS FOR THE EVANGELIZATION OF KOREA

BY REV. SAMUEL A. MOFFETT, D.D., PYENG-YANG

Taking precedence of and more important than any mere policy or methods are the basal principles or convictions which underlie the work of evangelization and from which it obtains its vitality. To Dr. Herrick Johnson I shall ever be grateful for the expression "A vivid and abiding sense of the Divine reality of the Gospel message," an expression which has gripped me as expressing the basal principle upon which must rest any successful policy or method for evangelization. The reality of sin, of its exceeding sinfulness and the awfulness of its punishment, the wrath of God; the reality of repentance and the absolute remission of sin to the truly penitent, the reality of the regenerating work of the Holy Spirit, of faith in Christ as the one and only way of salvation,—the supernatural, divine reality of this message vividly and abidingly grasped as a profound conviction that this Gospel is the power of God unto salvation and that God is able and willing to save any and all who come unto Him, is pre-eminently the *sine qua non* for the missionary in order to affect profoundly any people for their salvation—for evangelization.

I would place therefore—

First.—The cultivation and conservation of this conviction, for upon this Satan makes his chief attack, knowing full well that in so far as he weakens this conviction, in so far he has blunted the most formidable instrument in the hands of the missionary in his warfare against Satan's dominion over the world and in his evangelization of the world for his Lord and Master Jesus Christ. I am deeply convinced that our greatest need in the evangelization of Korea is unquestioning reliance upon the Gospel itself, the Word of God in its principal teachings of sin and salvation; a belief that when God ordained that by the foolishness of preaching men were to be saved. He ordained that which in His infinite wisdom He knew to be the best agency for the redemption of man; a belief that the Spirit of God does and will honor the use of the Word of God alone and that in so far as we trust in secondary agencies for reclaiming the heathen, in so far we have given up faith in the primary agency and prevent the Spirit of God from using His instrument which God ordained should be the means for the salvation of the world. What will militate most against the evangelization of Korea will be a lack of faith in the power of the Gospel itself, a belief (not acknowledged nor consciously held but nevertheless real) that there must be something used as a bait to bring people under the power of the Gospel, that secondary agencies which appeal to the natural man must be used as an attraction which will dispose favorably to a hearing of the Gospel. The danger is that there

\*Reprinted by permission from the Chinese Recorder, May 1905.

be a relegating of the Gospel (not avowedly or intentionally, but practically) to the secondary place,—an elimination to a large extent of the very means and the only means which the Spirit of God has given us to believe that He will use to bring souls into reconciliation with God. This will be avoided in proportion as we are possessed by the conviction and a vivid and abiding sense of the Divine reality of the Gospel message.

Second.—I would place next in order for our thought (not distinguishing as to order of importance)—the determination to make it *the one chief interest, the all absorbing task of one's life to preach this Gospel* and bring it into contact with the people in the belief that the Gospel message is the one thing of importance to every man, the one thing which he needs. Nothing should come in to prevent a close, intimate, loving contact with the people, a sympathetic entrance into their inner life, their ways of thinking, their weaknesses, prejudices, preferences, their trials and sorrows and spiritual struggles,—a real love and sympathy for them, not an abstract interest in them as so many heathen to be converted, baptized and reported upon as so much in the way of mission assets, but an unfeigned, living, personal touch and love and sympathy for individuals with a heart yearning for a transformation of their lives through a personal faith in Christ. Dominated by a sense of the supreme importance of our message to this people as the one and only reason for our being here, as the one and only thing in which we are interested or which we have which is of any real use to them, we shall in daily contact inevitably give the impression that we ourselves believe there is nought of really great import to them but the truths of sin and salvation and that practically we have no other interest and nought else of real interest, our message being the supreme concern of man, both for this life and that which is to come. This conviction deeply inwrought into our very being and dominating us we will talk, eat, sleep and think the Gospel all day and every day in natural, informal contact with any one and every one until the conviction is forced upon others that we believe this to be the supreme interest of life and that our all-absorbing passion is the work of soul-saving, of soul-developing.

Third.—The conviction that the *spiritual* advantages of Christianity are pre-eminently *the* advantages, the value of the Gospel message and therefore the placing of the spiritual advantages in the forefront and the basing of all appeals upon these. There are many secondary advantages, the results of Christianity, and the temporal blessings which accrue to the Christian are often very great indeed and stand out with great prominence. These are the advantages which appeal to and receive the commendation of the statesman, the reformer, the politician, the merchant, the man of the world; but in the proclamation of the Gospel, when the material, financial, intellectual or political advantages of the spread of Christianity are placed in the forefront,



then the appeal is to the natural man, to the lower motives, and this appeal to any other motives than the highest based upon man's spiritual needs is a discarding of the most powerful agency placed in our hands, is a dropping of the use of the supernatural, and indicates a lack of faith in the spiritual and in the power of the Spirit of God to affect by spiritual truth in its appeal to man's spiritual needs his acceptance of the Gospel. The Spirit of God does not bless lack of faith but does honor and bless an unquestioning faith and reliance upon spiritual means to affect spiritual ends. With an implicit faith in the power of the appeal to man's spiritual needs—the keeping in the background of all the secondary advantages of political influence, of worldly advancement, of educational opportunities, anything which appeals most strongly to man's selfish nature, and the placing in the forefront always and everywhere the joy of reconciliation and communion with God, the relief from sin and its punishment, the assurance of the love of God and of the pardon of sin, the hope of eternal life, the comfort and peace of the believer from the indwelling of the Holy Spirit, the sympathy and help of Christ in all the trials and sorrows and struggles of life, the eventual triumph of justice and righteousness and the establishment of God's kingdom in righteousness and glory—these great uplifting, inspiring truths which are the pre-eminent and real and eternal blessings of Christianity—the keeping of these in the forefront and appealing to men to believe in Christ because of the inherent eternal need of man as a spiritual being for these blessings of fellowship with God through Jesus Christ—this is to make use of that which the Spirit of God delights to honor and which becomes the power of God unto salvation giving as the result in the hearts and minds of men a faith which rests upon no mere temporary or temporal advantage but rests solidly upon the eternal verities of spiritual truth. With a conviction born of an experience of the inestimable worth of these spiritual blessings we can hold forth of these people the spiritual joys and blessings of Christianity as far outweighing in importance and value any material prosperity, and can bring them to the same appreciation of the value of spiritual blessings, so that with Paul they will count all but loss in order to win Christ and will count as their greatest, most priceless treasure their fellowship with Christ, to retain which they will willingly endure persecution, the loss of all worldly gain or possessions, yea even life itself, and will count it all joy to suffer and to endure persecution for His sake. According to one's convictions as to the relative value of the advantages to be derived from Christianity, will be the policy he will pursue in presenting Christianity to the people, and for the real evangelization of Korea I do not think we can exaggerate the importance of this as one of the underlying, basal principles—a conviction that the spiritual advantages are pre-eminently the advantages to be placed in the forefront and upon which the appeals to men are to be based. In order to this, certain distinctions must be clearly made and kept constantly in mind.

Reformation is not redemption. Salvation from sin, not mere moral reformation, is the essence of the Gospel message. Civilization is not Christianity. Western ideas, customs and inventions are not an essential part of Christianity. In fact many Oriental ideas and customs conform more nearly to the scriptural ideas than do some of the peculiar notions and customs of the Western world and the introduction of much that is considered a part of Western civilization is a hindrance rather than a help to spiritual life. Our commission is to introduce spiritual Christianity, not Western civilization. Education is not regeneration. We are not called upon in the evangelization of Korea to provide a secular education for the heathen, but are commissioned to preach the Gospel to the heathen and to establish the Church of Jesus Christ. We might educate the heathen for centuries and yet fail to establish the church or evangelize the nation, but we cannot establish the church without having as a natural and necessary outgrowth of the church a Christian education for its own people, a powerful factor of the church in the evangelization of the nation. I quote Mr. Speer as follows: "Let us not confuse evangelization with the accessory and necessary results of evangelization which flow from it." Evangelization "plants among communities of men forces that create new social combinations. Missions are powerful to transform the face of society, because they ignore the face of society and deal with it at the heart."

Fourth.—*A strong faith, a victorious, enthusiastic faith in God and His message.* A faith in the power of the Gospel itself to carry conviction to the heart of any man and to do for the heathen all that it has done and now does for us. We need to believe and act upon the belief that it can transform character, lead to true repentance and hatred of sin, give strength to resist temptation and overcome sin, uphold in a consistent Christian life, and comfort and sustain in the midst of persecution, trial, sorrow and loss. In the face of prominent failures, in spite of keen disappointment in given cases,—one needs to grasp with a firm faith the fact that the Spirit of God can and does show His own great power in the lives of others and that through the exercise of faith these people can and do reach the same heights of spiritual attainment and enter into the same appreciation of spiritual truth which we do. Alas, too many become like those of whom a friend in another mission wrote me "some whom long years of waiting have rather—not discouraged but disciplined to expect little." Such a state of mind will not accomplish the evangelization of Korea: We need a faith which expects great things, large results, and knows that God will grant them. Faith is the evidence of things not seen, and the Spirit-filled vision can, with the eye of a buoyant, enthusiastic faith, see great results even though not yet accomplished, and can gain the victory over these feelings of depression and discouragement, and victoriously resist submission to the state of mind which expects but little. The heart is taken out of one's work,—it becomes mere routine



and drudgery, if faith has been undermined so that the note of victory is lost. I believe in enthusiasm—in enthusiastic faith. Enthusiasm may be more natural to some natures than to others, but it is a tremendous element in one's influence and has a power to communicate faith and zeal. How a real faith—a real grasp of the Gospel message and a real appreciation of the work of evangelization—can fail of enthusiasm, is a mystery. There is often far more of unbelief in our minds than we are aware of, and this unconscious and unrecognized unbelief will often explain the failure to receive a blessing and to accomplish results. "He could not do many mighty works there because of their unbelief." God delights to honor faith. He cannot work mightily in the presence of unbelief. Our own lack of faith shuts out the power of God.

Fifth.—The missionary's own spiritual life is one of the most important basal considerations or factors in evangelization. The missionary himself is the great factor in evangelization. His character, his attitude towards truth and life, determine very largely the place in evangelization which the church and those under his influence take and the influence they exert. *We need to be men who will not compromise with sin, men who will set up the Scriptural standard which God has set up and will not deviate one whit from that standard in their requirement.* Whatever the peculiar conditions in heathendom we have no authority for letting down the Divine standard on moral questions. In dealing with ourselves we should "never couple faith in the atonement of Christ with a feeling of security in the violation of a single commandment" (Chalmers) and however lenient and loving we may be in dealing with others who have fallen into sin and come short of God's law, in their discipline the failure to set up the one standard and to brand as sin anything short of that standard is to undermine the whole foundation of Christian morality and Christian character, and to build a church on no spiritual foundation, weak and powerless as a moral or spiritual force. Better far a Gideon's band of men thoroughly determined to make no compromise with sin and to strive for the highest and holiest attainments, than a whole host of nominal Christians satisfied to come short, taught that they may with impunity come short of the Divine standard—men who have committed spiritual suicide by a deliberate giving up of the law of God as the standard of Christian living. Dr. Dale writing of evangelists says: "What tells most is neither his earnestness nor his perfect certainty of the truth of the Christian Gospel, but the fact apparent to those who listen that his certainty rests on his own direct and personal knowledge of the eternal realities of which he is speaking." If God's Word is the standard by which our own life is regulated and if to us the spiritual blessings of reconciliation with God, our fellowship with Jesus Christ, the assurance of eternal life, are our chief joy and privilege and we daily experience them in our own lives, then we can go forth to present in all faith these spiritual privileges as the supreme gift of the Gospel

unto a people whose despair will be exchanged for hope, whose darkness will be dispelled by light, whose fear and misery and degradation in sin and iniquity will give way to love and joy, peace and righteousness.

I place the above *convictions* foremost as the basal principles upon which any methods of evangelization must be founded, for I believe that the deep underlying convictions of the missionary have more to do in evangelization than the mere methods adopted. In fact the missionary's convictions determine the methods and policy not in their mere external form and nomenclature but in their inner principles and their daily outworking, their essence, their spirit, their life—that which goes into and determines and is essentially the real policy and method—the vital force of them which determines their influence and results. I would therefore lay the greater emphasis upon what has already been written rather than upon the following suggested methods to be pursued in the evangelization of Korea. I shall not attempt an exhaustive enumeration of methods and I shall purposely omit some methods which are rightly and successfully used, not attempting to be either inclusive or exclusive but merely to mention a few methods adopted in our work in Northern Korea which I believe to be the most important factors in its development.

I think these factors have been.

*First—The wide-spread preaching of the Gospel message in its simplicity.* There should be a perfectly frank, candid, natural avowal of one's mission and a presentation of the Gospel message to all, to every one with whom one can come in contact as the most natural subject of conversation and interest, aiming to make the Gospel known over as wide an extent of territory as can possibly be covered from some strategic point as the centre of operations. If the Gospel can be made the subject of conversation among the people by the wide-spread dissemination of tracts and the extended itineration of the missionary, a great point has been gained. The methods adopted to secure this will differ largely according to the personal preferences and the disposition of the missionary. Some will adopt the formal preaching to crowds upon the street or in the market place, or the opening of street chapels, but a method better adapted to the genius of the Korean people seems to me to be the constant, daily natural and informal conversation with individuals and small groups of people, in friendly intercourse along the wayside, in the inns, on the street, in the shops, in the country village, anywhere and everywhere, with the invitation to visit you in your "sarang" for further conversation on this vital topic. The wide-spread informal dissemination of the Gospel news will result in bringing to you visitors from a wide territory, while the "sarang" work will give opportunity for hand to hand, face to face, heart to heart dealing with individuals in a personal earnest way with undisturbed, clear and pertinent presentation of the claims of the Gospel, which has



been most prolific in genuine conversions. In Korea what takes place in your "sarang" is soon heralded far and wide and often what is said to an individual there will reach a far larger audience than what is proclaimed to a crowd on the street. I would emphasize the value of seeking to reach a wide extent of territory in the initial stages. In the early stages of work the conversion of ten men from ten different sections will accomplish more than the conversion of ten men in one section only, for each one of these ten becomes the subject of conversation over a wide area and the Gospel news is thereby spread abroad to a far larger audience; instead of one group of Christians being formed, one may soon have ten places of worship each to be developed into a church.

*Second.—The use of the Bible.* Emphasis should be placed upon the fact that your message is not yours but the message of the living God, whose existence and the inspiration of whose word are facts to be proclaimed, not propositions to be proved. Rest your authority upon the Scriptures, the authoritative Word of God, which claims man's obedience. Get men to read it—read it to them and make it known as God's message which speaks for itself and needs no apology. Dr. Chalmers says: "We firmly believe that there is no one position of theology which can be more strongly and more philosophically sustained than the self-evidencing power of the Bible." Keep oneself in the background, one's own knowledge and wisdom and superior powers of argumentation and discourse, and keep in the forefront the Word of God, which is the supernatural agency of the Spirit of God for reaching the hearts of men with God's authoritative claim upon them. By far the most efficient means for the evangelization of men is the Bible itself, and our efforts should be to get it into the hands of men, to arouse in them a desire to read it, to constantly appeal to it as the source of our authoritative message and as containing God's own message to men for their welfare and happiness and as being of inestimable importance to them. I believe in the use of tracts, but primarily as a means of explaining the Scriptures and to lead to a study of Scriptures. To this end I should advocate the use of such tracts as "The Nevius' Catechism," "Discourse on Salvation," "The Two Friends," "The Guide to Heaven," and Mrs. Jones' most helpful primer for those who cannot yet read the Korean character. These, however, are powerful because they are a simple presentation of fundamental Scripture truths and turn the attention of the people to the Bible itself.

*Third.—The Catechumenate.* Particularly in the initial stages of work and for the conservation of the results of one's preaching and teaching, I look upon the public reception of catechumens as one of the most effective methods and one of far reaching influence. Just as soon as a man gives evidence of a knowledge of sin, of a desire to worship God, and of an acceptance of Christ as his Saviour from sin, he should be encouraged to make a public confession of sin, of faith in Christ, and of

his intention to lead a Christian life. The object of it is three-fold: first, it assists a man to reach a decision, and the very decision is a means of strengthening him, helping him to cut loose from his past life and ideas by holding before him a definite step to be taken; second, it is a formal recognition of his desire to be a Christian and an enrolling of him in a class for instruction so that he becomes connected with the church in a way that necessitates some provision for his systematic instruction and oversight; third, it is a means of witness bearing to others and puts him in the position of at once making known to others the fact that he has identified himself with Christianity. Reception into the catechumenate is an extension of the hand of Christian fellowship, encouraging one in his first formed intentions to renounce heathenism and accept Christ. I look upon it as more particularly valuable as an agency in the early stages of work furnishing a means of recognition and organization of first converts before the church with its baptized membership and fuller organization becomes the more prominent exponent of Christianity. The more systematic and through the Biblical instruction of the catechumenate, the more valuable will this factor prove in evangelization.

*Fourth.—The infusion of an enthusiastic evangelistic spirit into the first converts and continuously into the whole church.* The importance of this can scarcely be exaggerated, and it is worth our while to wisely plan to develop this and to avoid the development of the opposite spirit of service where mercenary motives develop apparent evangelistic zeal. For this reason the employment of men and women to preach in the early stages of work, and the use of much money in initiating work of any kind, is to be deprecated, for thereby people are attracted by an unintentional appeal to mercenary motives to make profession of Christianity. The inculcation and development of an overwhelming desire to make known to others the message of salvation which brings peace and joy with the sense of forgiveness and reconciliation with God, simply from an experience of the same in one's own heart, will do more than any other one thing for the wide-spread evangelization of Korea. When this spirit of voluntary, joyful, enthusiastic propagation of the truth has become characteristic of the early converts and the church, the employment of men proportionately with the development of the church will not be a hindrance but a help to evangelization. I am satisfied, however, that this spirit can be secured only through the deep convictions of the missionary, working out in his own life this same enthusiastic evangelistic spirit, so that by example rather than by exhortation he infuses this spirit into the first converts who come into closest contact with him, reading and knowing his inner real self most clearly. Real enthusiasm begets enthusiasm; conviction begets conviction. A man all on fire with and dominated by this spirit is a tremendous power, and the cumulative force of a whole church of such men is more irresistible than an avalanche. A church constantly at work seeking to convert men—peddlers carrying



books and preaching as they travel selling their wares, merchants and inn-keepers talking to customers and guests, travellers along the roads and on the ferries telling of Jesus and His salvation, women going to the fields, drawing water at the well, washing clothes at the brooks, or visiting in heathen homes, all talking of the Gospel and what it has done for them is a method of evangelization than which none is more powerful. To Yi Yeng En—now with the Lord—I ascribe the greatest influence in the development of this spirit in our Northern work. He never allowed a man to pass the examination for admission to the catechumenate or the church without impressing upon him this as his first duty and privilege as a Christian. From him came the practice of questioning the advisability of admitting to the church any one who had not first made known to his family and neighbors what great things the Lord had done for him. I do not hesitate to place this as the foremost factor in the wide-spread development of our work in Northern Korea.

*Fifth.—Bible Study Training Classes.* For the development of the church as the great evangelistic agency I know of nothing aside from the Sabbath services for Bible study and worship, more perfectly adapted to the conditions in Korea than the system of Bible study training classes which has already become such a great factor in our work. They are adapted to the genius of the Korean people and fit in admirably with their methods of life and study. As explanatory of these classes I quote from an article prepared by Mr. Hunt, of Pyongyang, as follows: "The education of the whole church, all its membership, young and old, literate and illiterate, is being undertaken systematically and largely by training classes in which the textbook is the Bible. Some of these are representative in character; the attendance coming from every part of the field; others are local, meant only for the members of a particular group. Some are attended only by men, others only by women, but in most of the country classes both men and women are taught, though in separate divisions. Sometimes these classes are taught entirely by the missionaries or by the missionary and several helpers, but more often by the helper alone. Bible study is the object of the class, but prayer, conferences and practical evangelistic effort are prominent parts of the work. . . . The Christians have learned that it is only right to put aside their occupations for several weeks each year for the special study of the Word of God. . . . This method is honoring to God's Word and teaches all the authority of God in their lives. His word, rather than that of the helper or the missionary, early becomes the Christian's rule of faith and practice. This method of education tends to bring about a mutual understanding between the rank and file, and the leaders, helpers and missionaries, so unifying the young church that it presents a solid front and is made more of a power in the midst of heathenism. The surest way to make a distinction between the church and the world is to set men to study the Bible and to preach its truths. This system is cumulative in its

results. . . . It makes of the church an army skilled in the use of God's Word. Among the many advantages of these classes is that they afford an occasion to develop qualities of true leadership. Opportunities for preliminary training and trial as well as for more careful selection are almost without end." To this I would add that the classes cannot be begun too soon, for in their essential features they are applicable alike to inquirers and catechumens, church members, leaders, helpers, evangelists, and the ministry itself, to women and children as well as to men, to the ignorant, even those unable to read as well as to the educated scholars. The whole church is made to feel the result of these classes, and from them the men go forth with an enthusiasm and an evangelistic zeal coupled with a knowledge of the Scriptures which enable them to become intelligent as well as zealous heralds of the Gospel message.

*Sixth.—The development of trained helpers, evangelists and ministers.* This is an integral part of evangelistic work. Here is specifically the province of mission educational work which, I believe, should be a development from within the church, a result of, and indissolubly connected with, the evangelistic work; it in turn becoming one of the powerful factors in producing a geometrically progressive advance in evangelization. It is only a perversion of educational work which is brought into an antagonistic relation to evangelistic work. Since the complete evangelization of any land will be effected only through the agency of native evangelists and pastors, the development and training of these becomes, with the establishment and growth of the church, an increasingly important phase of evangelistic work. The foreign missionary is the important agency in the initial stages of evangelization for the foundation and establishment of the church, but the native church itself must become the agency for the complete evangelization of the nation, and from the church should come the institutions and the men which are to be the permanent factors. In the development of these leaders we need to provide for the training of two classes of men. In Korea, for years to come, the bulk of the work of leading the church must be done by men who show gifts for such work but who cannot be given the thorough preparation for the ministry which is the result of a common and high school, a collegiate and seminary education. We want and must have some such men, but all experience shows that the number of such men is never equal to the demand, not even in the church at home with its elaborate system of collegiate and theological education. We must make provision for this systematic and thorough theological instruction for the training of a ministry, but we must also in the meantime and for years to come depend even more largely upon a class of men taken from among the more mature Christians who can be taken through a course of instruction less absorbing of time and not too exhaustive of the mental and physical strength of the men. Since the preparation of most of this paper there has come into my hands an article written by our beloved secretary,



Dr. F. F. Ellinwood, whose counsel and guidance have been such helpful features in the establishment and development of mission work in Korea, and who to-day, in America, rejoices with us over the results of the work of the Spirit of God in Korea these twenty years. It is particularly appropriate that I should close this paper by quoting from that article that which expresses better than I can my own convictions on this factor in evangelization as follows: "I have spoken of individual training, but each mission should at an early day make provision for a more systematic and thorough ministerial education. . . I urge this as a means to the ultimate end of evangelization. I am more and more persuaded as the years go by that the educational work on our mission fields should be directed mainly to this specific end, that the great spiritual aim, namely of the conversion of men, should uniformly and always take the lead. An excellent plan is now found in many missions of forming normal classes for Bible study to which the field workers are called for a limited time during the season less favorable for itineration. Such periods of study are valuable not only for the instruction given, but for the opportunity of gaining a spiritual uplift for both the missionary and his helpers. I would gladly see a normal department connected with our most thoroughly established missionary colleges, so that while some students gain an advanced preparation, others may be fitted for immediate work. . . . As relating to the ordinary missionary boarding-school on the one hand and the secular college on the other, there should be greater prominence given to the training of preachers and religious helpers. . . . I am not sure, but it would be better economy of our resources, always too small, to give greater comparative attention to an older class of pupils, carefully selected with reference to their intellectual ability and spiritual qualifications for evangelists. . . . I am persuaded that the great volume of our educational work should be directed toward the simple preaching of the Gospel, and to the training of men by short courses for that purpose. The hope we entertain for the ingathering of tens and hundreds of thousands in the near future depends mainly, I believe, upon the enlargement of our native ministry." Then follow these words, weighty with the spirit of exhortation to us to whom has been committed the work of the evangelization of Korea. "The Great Commission of our Lord pointed directly and in plain terms to the co-temporary work of evangelization as the great errand of the church. The disciples were not taught to spend their time in preliminary operations looking to evangelization by others after their work was done. The word was, 'Go and teach all nations.' . . . The command of Christ was primarily to those of His own age, and He gave them a large task to perform, surely. That command reiterates itself with each new generation and the mission or Board or the church at large is culpably remiss if willingly it occupies itself only with preliminary work instead of hastening to the rescue of the millions who know not the Gospel and with whom it will soon be too late."

## THE EVANGELISTIC WORK OF THE KOREAN MISSION OF THE PRESBYTERIAN CHURCH (NORTH)

*Being selections from a paper by Rev. S. A. Moffett, D. D., one of the founders of the Korean work, printed in the Quarterly Centennial Volume, 1909.*

*Extensive itineration* has always characterized our Mission. It has been a Mission of itinerators always reaching out to regions not yet touched with the Gospel, establishing and visiting groups of believers in cities and villages within the territory of the central stations. . . .

The Mission and the Church have been marked pre-eminently by a fervent evangelistic spirit, a thorough belief in the Scriptures as the Word of God and in the Gospel message of Salvation from sin through Jesus Christ, and have based the appeals to men upon the great *spiritual* advantages and blessings of Christianity as pre-eminently *the* advantages which Christianity has to offer. The Evangelization of the whole country has therefore always been kept in the forefront. The methods employed have been a natural development of policies applied, as it were, experimentally, which have developed and expanded as the work grew until they became outstanding features adapted to the needs of Korea and adopted and applied from station to station. The widespread preaching of the Gospel message in its simplicity by the missionaries and the conviction on the part of the Korean Christians that those who are not doing personal work in trying to bring others to Christ do not show sufficient evidence of faith to warrant their admission to the Church, has developed a Church all on fire with evangelistic zeal, voluntarily going forth to spread the news and to win people to faith in Christ. . . .

The Bible itself has of course been pre-eminently the greatest factor in evangelization, as it is in all countries—but it has certainly occupied a rather unique position in the work in Korea, and the Korean Church derives its power, its spirituality, its great faith in prayer, its liberality, from the fact that the whole Church has been, as it were, saturated with a knowledge of the Bible. The Bible Study and Training Classes constitute the most unique and most important factor in the development of the Korean Church. In these have been laid the foundations of faith and knowledge, while in the preaching services have been developed the spirit of worship and here too the Church has received its inspiration for its spiritual activities.

These classes have gradually developed into our "BIBLE TRAINING CLASS SYSTEM." Of this system Mr. Hunt has written,—“The education of the whole Church, all its membership, young and old, literate and illiterate is being undertaken systematically, and largely by Training Classes in which *the* text book is the Bible. Some of these are representative in character, the attendance coming from every part of the field, others are local, meant only for the members of a particular group.



Some are attended only by men, others only by women, but in most of the country classes both men and women are taught, though in separate divisions. Sometimes these classes are taught entirely by the missionaries, or by the missionary and several Helpers, but more often by the Helpers alone. Bible study is the object of the class but prayer, conferences and practical evangelistic effort, are prominent parts of the work.—The Christians have learned that it is only right to put aside their occupations for several weeks each year for the special study of the word of God.—This method is honoring to God's Word and teaches all the authority of God in their lives, His Word rather than that of the Helper or the missionary early becoming the Christian's rule of faith and practice. This method of education tends to bring about a natural understanding between the rank and file and the Leaders, Helpers and Missionaries, so unifying the young Church that it presents a united front and is made more of a power in the midst of heathenism. The surest way to make a distinction between the Church and the world is to set men to study the Bible and to preach its truths. This system is cumulative in its results.—It makes of the Church an army skilled in the use of God's word. Among the many advantages of these classes is that they afford an occasion to develop qualities of future leadership. Opportunities for preliminary training and trial as well as for more careful selection are almost without end . . . ."

It was in one of these classes that the idea of a Missionary Society had its origin.

It was out of these classes that in 1907 grew the remarkable Revival, accounts of which have stirred the whole Church.

The Korean Church has developed as a SELF-SUPPORTING CHURCH and the Koreans have shown marked liberality and strength of Christian conviction and character in the way in which they have met the financial burdens placed upon them. They have almost wholly built their own church buildings and primary school buildings. . . .

"What is the secret of the great success of the evangelistic work in Korea?" I do not know that any one can answer that question other than to say that according to His own wise plans and purposes God has been pleased to pour forth His Spirit upon the Korean people and to call out a Church of great spiritual power in which to manifest His grace and His power to the accomplishment of what as yet is not fully revealed. I should like, however, to see this twenty-fifth anniversary impress upon our hearts and upon the heart of the Church at home the fact that the one great God-given means for the Evangelization of a people is His own Word, and that the emphasis which has been placed upon the teaching and preaching of the Word of God has brought God's own blessing upon the work in Korea. The one great commanding feature of the work in Korea has been the position, the supreme position, the perhaps almost unexampled position given to instruction in the Scriptures as the very Word of God and the power of God unto salvation to every one that believeth.

## PRINCIPLES UPON WHICH THE WORK OF THE KOREAN MISSIONS HAVE BEEN CONDUCTED

*From a Digest of the Presbyterian work in Korea, published in 1917, prepared by Rev. C. A. Clark D. D.*

This whole Digest is written from the standpoint of the Korean Church rather than of the Presbyterian Missions. Many outside of Korea would perhaps like to know the general principles upon which the work has been carried on by the Missions. They are as follows:—

### A. Wide itineration by almost the whole missionary body women as well as men, at least in the early stages.

This itineration work was instituted within three years of the opening of the field. It was originally partly for exploration purposes, but was found to yield such rich immediate results that it became the ordinary method of work.

By the roadside, in the market places, on the threshing floors in the villages, among the rice fields, in the homes from house to house, the missionaries went personally. Trips were from a week to two months long, and were made persistently.

With the more developed work of the present, many of the force are now tied up in institutions, and the character of the work of those who itinerate has changed somewhat, the ladies doing almost entirely Bible Class teaching, and the men having much ecclesiastical work, but the fields that are growing the fastest are where the old methods are followed most.

### B. Wide distribution of the Scriptures.

With the "Bible Societies" the missionaries have co-operated most heartily. Most of the direct management of the colporters has been in their hands, and the whole field has been worked most intensively, an effort being made to get at least a Gospel into every house in the land. Over one million one hundred thousand sales were made in 1916.

### C. Wide insistence upon Bible study.

From the beginning the strongest effort has been made to have the family altar set up in every home. Although full success has not been attained, the Koreans have come to know that that is the proper ideal.

Anyone, even a woman, can learn to read the Korean native script in a month, and the strongest emphasis has been laid upon their doing so. There has been no fixed rule on the subject, but a large number of the missionaries have refused to baptise a person under 35 years of age before they have learned, and some also refuse to baptise a husband till he teaches his wife to read.



All day Bible Classes, running from four days to a week each were held for the first time in 1891. Since then they have been held universally throughout the field. Every circuit, every church, every station has its annual or semi-annual classes. Usually those for men and for women are separate, but sometimes they are combined.

Thousands of them are held every year. In 1916 in the Northern Presbyterian Mission's field alone 1507 were held with a total enrolment of 71379. About two out of every five of the adherents of the churches attend at least one of these classes per year in addition to their ordinary church services. The Classes are all self-supporting, the people paying all of their own expenses and a small matriculation fee which pays for most of the lighting and heating. The classes vary in attendance from a dozen people in some of the single mountain churches to such as the one for men in Syenchun this year where fully 1800 were present and it required 47 Korean pastors and 6 missionaries to teach it.

As the crown of the system, come the Bible Institutes where courses in units of a month are taught, the various stations giving from one to nine months of teaching according as local station conditions require. The ideal is separate Institutes in every station, that the students may pay as they go, and grow in the situation in which they will have to live.

#### D. Insistence upon personal work.

From the beginning, it has been taken for granted that every man who becomes an inquirer shall at once begin to preach to his friends. He saw the missionaries doing it in their itineration, and never had any other idea. This has been one of the great glories of the Church.

#### E. Insistence upon self-support.

As soon as a group of inquirers gathers, it is taken for granted that they should pay the full expense of their own meetings, and also very soon that they begin to pay something to the support of the local preacher on that circuit. The churches of a given district are grouped into circuit meetings held monthly or quarterly, and each church brings to that meeting its offering for the month.

Annually as the churches grow, any part payment of the local preachers' salaries which the Missions may be carrying is regularly reduced, or the circuit is divided and two men put on so that the circuits are brought gradually but steadily to full self-support.

Ordained pastors must receive every bit of their salaries from their churches, and no church is allowed to call a pastor until it can pay his salary in full.

All church buildings are paid for by the Christians and no foreign aid given except in the stations where missionaries live. There,

because the buildings are used also for Mission purposes and must be larger than the local congregation requires, a maximum of one-third Mission aid is allowed.

#### F. Insistence upon self government.

When new groups start, until one or more leaders appear, a committee is usually appointed to conduct the work. These men are called "Scouts." Presently from among them, one or more unordained Deacons are selected. A little later, unordained Elders are put in charge, the Deacons thereafter having charge of the finances, and the scouts going out for new believers. Lastly come the ordained Elders, Deacons and Pastor.

In the local group and the church as a whole, it has been the ideal to anticipate every demand for more power in the Korean Church, and to give it to them before they have even asked for it.

Each itinerating missionary pastor has under his charge from 15 to 60 churches, but he cannot personally visit them more than two or three times each year. The local group leaders and the circuit unordained preachers keep him in touch by letters and reports and personal conferences with all of his work. Still he gives to them inevitably great autonomy as fast as they are able to take it.

The purpose then throughout has been to anticipate the wish for self-government upon the part of the people, and while holding themselves willing to serve, yet to put the Korean leaders forward. For the last three years, the Moderators of the General Assembly have been Koreans, and nearly all of its other officers also. That will be more and more the rule from now on.

#### G. Keeping before the Church its duties to the "regions beyond."

The Presbytery in 1907 opened a foreign mission enterprise in the island of Quelpart. In 1909, it opened another in Vladivostock. In 1911, another was started among the Korean students in Tokyo. In 1913, the Mission to Shantung, China was begun. East and West Manchuria were worked from 15 years or so ago. Work in Hawaii was discussed in 1905.

#### H. Educational work with the motive of "nurture" rather than for evangelism.

Fortunately the Missions of Korea have never lacked for children of the Church that needed to be given secular education and unfortunately their means have never been adequate even to care for all of those, but, even apart from that circumstance, it has been the conviction of the greater part of the Presbyterian missionaries that they had



no call to give a secular education to non-Christians. They have believed that they had a mission to educate in the secular branches, and teach the Bible and its doctrines to the children of the Church. When that was done, or while it was being done, if incidentally by having in their schools a few children of non-Christian homes, these children and their parents were evangelized, they were of course delighted, but the primary purpose in the educational work of the Missions has been education for nurture of the children of the Church. Non-Christians have been taken into the schools in small numbers, but the pupils have been in overwhelming numbers from Christian homes. Non-Christian teachers have never been tolerated for a moment as they would be manifestly unable to carry out the purpose of the schools. Hundreds of people have been won to Christ through the schools either directly or indirectly, but their main purpose has been for the children of the Church.

#### I. Medical work.

From the beginning, with but one or two exceptions, there has been none of the medical itinerating and "dispensing" such is done on some Mission fields. The ideal has been to have central plants in the stations as complete and well equipped as possible, and have the patients come there for treatment. With the possible exception of one Mission, the Presbyterian Missions have believed in large stations rather than stations with a single family each. Two clerical men and a doctor have been felt to be the minimum proper force for effective work. Within the last three years, the two-doctor-for-each-hospital principle has been adopted as a proper principle, by several of the Missions.

#### J. Rigid insistence upon the Bible standards.

From the beginning, the question of keeping of the Sabbath, of wine drinking, of secondary wives and all such questions have been handled very strictly not only by the missionaries, but now much more by the Korean ordained pastors. All such faults are held sufficient to debar from baptism or to call for discipline if committed by those already baptised.

At least six months probation from the time that an inquirer is enrolled is required before he takes his examination to become a catechmen. After that it is usually a year before he is baptised. Some Korean pastors will even discipline a member for tobacco smoking. Elders have been deposed from office for this single thing.

Perhaps the standard has been too high. Perhaps it has been a matter of "laying on burdens too heavy to bear." However, "by their fruits ye shall know them," and by our fruits we must be judged.

## OUTSTANDING PRINCIPLES AND METHODS OF MISSIONARY WORK IN KOREA

*Prepared in 1926 for a Mission History, by Rev. J.G. Holdcroft, D.D.*

This chapter deals more with the past than with the present and future, and yet to deal fruitfully with the past it must have a bearing upon both the present and the future.

First, let us recall the fact that in Korea are found 40 per cent of all the churches established by the twenty-five Missions of the Presbyterian Church, U.S.A., 40 per cent of the ordained men, over 28 per cent of all communicants, over 37 per cent of the Sunday School membership, 17 per cent of the schools and 20 per cent of the pupils. Whatever be the reasons for this, the facts are significant and that this showing should be made with the use of but 7.6 per cent of funds for current expenses and with but 1.33 per cent of the money used in evangelization makes those facts still more significant.

Practically this whole work was done in Old Korea. Old Korea was marvelously receptive to spiritual truth. New Korea, however, is different from old Korea. The physical and material changes that have come about are least of all. With them has come a sharpening, at least a re-directing, of mental life which in turn affects spiritual life and attitudes. It is well then to look to our methods to see whether our tools be adapted to our task.

The church at large has heard much of Korean policy and method. These are in some important respects different from those of most Mission fields, and while they have not completely changed the method of other fields they have profoundly affected the method of several. What then are these methods and the principles that underlie them?

To speak of principles first, the very chiefest of them all is *A Great Conviction*. Paxton Hood in his life of Oliver Cromwell says that underneath Cromwell's character and deeds lay *his great thoughts of God*. and that 'unless you understand his inner depth of vital conviction you will have no comprehension of the man.' This is true of what has been accomplished in Korea: Underneath it, environing it and giving it character lies a robust, intelligent and emotion-suffused theology, the '*great thoughts of God*,' the inner and basic convictions of the men who originally moulded the Korea Mission's method and policy.

Korea was fortunate in the character of her pioneer missionaries. They were men of *conviction*, conviction that Christ was the Eternal Son of God, that He by his Godhead, His sacrificial death and victorious resurrection became the Saviour from Sin, that He is the rightful ruler of this world and of every individual life in it, and that He is to return and to receive all power and authority; conviction too that Christ suffices for all of life, this and the next, and for every phase of life. They had a conviction too that the Bible was the very Word



of God, authoritative and final. We knew these men.' Some have gone to their Lord, some are with us to this day. Speaking of them as a whole, and indeed, almost of each one individually, we know that there was no uncertainty or wavering, or evasion in regard to any of these great matters. They were men who had thought great thoughts of God, men of conviction and their convictions shaped policies and won success. The underlying facts and principles of a victorious Christianity being changeless and the greatest thing in life being simple loyalty to Jesus, the Christ, as God and Saviour we will meet with no success save as we too share these convictions fully.

However, although right and deep conviction be the basis of successful life and work it alone is not sufficient. Modern pedagogy holds that the setting up of specific purposes is one of the secrets of effective teaching. This is true of any constructive work. My study of Mission method has led me to see that there was a definitely formed ruling purpose to make not only individual life and work testify to the basic convictions held, but also to make all institutions founded testify faithfully to the now living, but once crucified, Christ. This purpose was not merely one on the part of the missionaries engaged in evangelistic work. It was definite and specific among others also and almost amounted to Paul's great resolution 'I determined to know nothing among you save Jesus Christ and Him crucified.' *That purpose has had much to do with the history of the Korea Mission.*

Sometimes conviction and purpose although present are weak, but it takes *true moral courage* actually to put first things first in all one's life and work, true moral courage, perseverance and constant vigilance. We sometimes think that we have fallen upon more perplexing days than those in which the policies of the Korea Mission were largely shaped. That however is not correct for there never was a time when there were not offered seemingly easy solutions to questions, which solutions if adopted would have ruined all our testimony. The best psychology of the human mind and spirit is in the Bible, and the supreme precept of this psychology is 'Ye must be born again.' But even though that truth is perceived, and held with real conviction and a definite purpose to make individual life and co-operative work tend to that end it takes a great deal of grace-crowned determination to work out this conviction and purpose into practicable and effective methods. Our first missionaries had this moral courage and in the face of much opposition found such methods. Shall we?

Next in order of importance among the principles of missionary work in Korea is belief in the value of *conference and discussion*. This is right because the method and policy of the Mission should be a living organism. The pioneers of this Mission were anxious that it should be. They were generously willing to listen to and consider anything put forward with sincerity and conviction. They had the knowledge of experience, but all alike, including the latest arrived new

missionary who is truly called of God possesses a measure of the Holy Spirit's guidance. He has a right to all the information that can be given, but also he has a real contribution to make to the growing organism of method and policy. This was recognized, not alone by the Mission but by the Board also, for it used to present to each new Missionary, at least to those who came to Korea, a copy of Dr. John L. Nevius' little book 'Planting and Development of Missionary Churches.' On the field also such books as Allen's 'Missionary Methods, St. Paul's or Ours,' and also his book on 'Missionary Principles' were read and discussed, and conferences on method and policy were frequently held. All this in an earnest desire to clarify principles and to correct, strengthen, and if necessary, to revise, methods of work.

*These principles resulted very naturally in a very definite body of Mission methods.*

The first policy inspired by these principles is that it is our first and foremost business in this country to *preach Christ just as far and as wide as possible*. Just how fully this has been the vocation of the Mission is seen by the fact that up until a very few years ago two-thirds of all the missionaries in our Mission were engaged in evangelistic work.

Yet it must never be forgotten that it was not alone by those who gave all their time to evangelistic work that this preaching was done. . . . This personal effort to lead others to Christ to do which we all have constant opportunity is the one unifying principle in all our work and like the scarlet cord bound up in the rope used by the British Navy is the sign and seal of genuineness wherever found, the sign and seal of a blood bought man. There is an ever present necessity laid upon us to allow the impulses God gave us when he called us to the foreign field free play once we are here. This impulse seems to have been so strong that it became a policy among the earlier missionaries, and no missionary ought to be content if he does not know how to lead a soul to Christ, and if he does not, as often as he has opportunity, do so.

The second method is *intensive instruction of all in the Word of God*. Not study for study's sake, or to know the Bible intellectually, but to apply it to life, that is, to create character and to give power to lives founded on Christ. As far as possible every convert should be given an opportunity for, and encouraged to, intelligent, imaginative, prolonged and reverent study of the Bible. Of course Korea was fortunate in its possession of the native script, a great boon to the ordinary Christian. But there were other things. He who put the whole church into the Sunday School must have been a genius. Then the system of local, central and station Bible classes leading to short term *Bible Institutes in every station*, so that men and women could, at convenient times and in a way that they could afford, get an education in this Book, which in itself gives a liberal education, is something



inherited by us from the past which should be handed down to the future strengthened and bettered. At the head of this system stands the Theological Seminary, or did until lately when it is drawing more and more students from the Colleges. There has always existed in Korea also a desire to add new and valuable agencies to those already in existence. Among such additions in late years are the Daily Vacation Bible School, the Week-Day Church School and summer conferences for students. By all these means the teaching of the Bible in an intelligent, believing, enthusiastic way and by right methods, has been a very greatly used method.

Not only so, but the responsibility for maintaining this teaching has been laid upon the Korean Church as well, as has also the responsibility for winning souls to Christ.

As has already been indicated one of the first methods in which the life of the Mission found expression is *medical work* . . .

This work originally rendered its greatest service perhaps as an entering wedge. Kindly treatment at the hand of a physician leading to restored physical health could not but lessen prejudice, and induce a favorable attitude toward the Great Physician, and so not alone individuals and families were won, but church-groups were established through medical work. This characteristic has not been lost to this day especially in the smaller and weaker Stations where it is indeed a mighty factor.

Although by the establishment of government and private hospitals it is but natural that Mission hospitals should become less outstanding, nevertheless the Mission hospitals have added natural developments which still make them an indispensable part of our work. They not only alleviate and heal disease and point to Christ, but regarded as a system they are, by the development of nurses training Schools and the medical College training a body of Christian physicians and nurses who will undoubtedly eventually do as fine work for their people as do those of any land. Thus they introduce better standards of living, and by no means neglect the work which they have done from the first, namely to alleviate pain, heal sickness, point to Christ, and constantly stand as a witness that Christianity's message, while to the soul, is also a message to the whole man.

Another method of special note is *Education*. Long before the government or private organizations did much in the way of education the Mission started to build its educational institutions, until to-day it has Seminary, Colleges, High Schools and other special educational institutions. To newcomers it may seem as though a base were lacking for educational work in that the Mission has almost no primary schools. Nevertheless the Mission at one time had such schools and the Korean Church had more than it has now, and both would have been glad to have had more had it been financially possible, the Mission having more than once declared that primary and secondary education was,

in its *law*, of even greater importance than collegiate, so that the Mission has been cordial to all education from that given in primary schools up.

There can be no question but that in early years the prevailing policy of the Korea Mission was to educate the children *of the Church*: it did not seek to draw non-Christians into its schools, but relied rather upon the Christian testimony of its students to win other young men and women. However of late there has been some departure from this practice, two of our schools having reported that about fifty per cent of their students were non-Christian at entrance.

It behooves the Mission, therefore to face again the question, "What constitutes a Christian School?" The old principle was that it was not a Christian faculty alone, or a Christian Board of Directors, or the Bible in the curriculum, but that certainly the attitude of the students has as much to do with it, or more, than had any factor, and that in addition, there should be a definite knowledge of what kind of a school is wanted, a determination to establish and maintain that kind of a school or none, and a resolute hewing to the line to shape the school to its pattern.

Moreover we should ask "What of the final product?" Some of these young people admitted as non-Christians may be won to Christ. But it is easy in school to profess Christianity and yet be only nominal Christians. That is true even of some children from Christian homes. How much more easy for young people from non-Christian homes to go through, and finish and leave being little more than non-Christians! Almost without knowing it we have approximated conditions in many Mission schools of India and China where non-Christian students form 50, 75, even 95 per cent of the whole student body, concerning whom a recent writer in China declared, "In our particular case, of the thousands who have had years of training in our so-called Christian Schools and of the many hundreds who have gone the full length of entering into Church membership when they were in the schools, within a twelfth month after they have left the schools, scarcely any can be found who have more than a nominal connection with the Church." It is, for us then, a serious question whether, having entered the same door as these schools in India and China which admit so large a proportion of non-Christian students are we going to come out at the same point?"

No one doubts that we are in a very difficult situation educationally, but we ought not unknowingly to *drift* into a serious departure from established and pre-dominant policy and we cannot if we are to continue to make our institutions do that primary thing which ought to be required of every Christian institution, namely, to make one, even a passing stranger, think of Christ and think of Him appreciatively, before he thinks of anything else, whenever he sees that institution. *Institutions that help make the Gospel pre-eminent in the*



thought of the people at large, are the only kind of institutions which a Mission should establish in a non-Christian land.

The fourth distinctive method in effect in Korea is that the Korean Church should itself support all features of its regular life and work. Christian self-respect demands this as an ideal at least; and any church ought to be able to erect edifices and pay its ministers on a scale equal to or a little above the scale of living enjoyed by its own members. Save where buildings are used in the general work of evangelizing and educating, which tasks are accepted as joint Mission and Church responsibilities, the Mission makes no financial grant to congregations for the erection of buildings or for regular congregational expenses. A salary paid from foreign sources to a native Christian worker whose responsibility is to the Church is apt either to make the Church members feel that they have little or no responsibility to provide for such work, or to lead the worker so paid to draw comparisons between the salary, the foreign missionary receives and that which he, the native worker, receives from the same source. In the one case the practice leads to permanent subsidization, and in the second it often leads to the worker demanding larger salary which if granted leads to a scale of living so far above the average of his people that the worker and his people are often alienated, and so his usefulness is destroyed. Often too a salary from a native source would be accepted gladly whereas the same amount from a foreign source would be considered inadequate. This is disappointing but it is human nature. The best way to remedy the situation is to have none of it. This was the solution adopted in Korea and it work.

That a self-supporting Church should be *self-governing* ought to go without saying, and that the Korean Presbyterian Church is self-governing is now true; the control of the Church having by gradual steps been turned over to the Korean brethren. In all the Presbyteries in Korea, I think, the foreign missionaries are outnumbered by their Korean brethren, in some cases by forty or fifty to one, and in the General Assembly by eight or ten to one. This makes patent to the Korean brethren the fact that they control the Church, the missionary having a place in its counsels proportionate only to his weight of character, and the work he actually carries; and in the actual control of the church only in the proportion his vote bears to the whole number of votes. This is as it should be, and this policy has won a signal success in the actual administration of the Church as such and has prevented many of the distressing scenes that have been witnessed in some other developed mission fields. In educational and other work, however, largely because financial burdens are greater, this policy has only made a beginning. Yet even here the trend of the Mission's policy is to gradually build up a body of men and women who will be able to take over the schools, the medical work and all other institutions.

*If the missionary however be thus relieved of administrative detail, what field is left for him?* In such case, it ought to be his great joy

and satisfaction to do two things: First to return once more to the direct work of preaching and teaching, for example is ever stronger than precept; and, second, to live, so to speak, in advance of the Church, that is to reach out and pre-empt for the future all these fields of opportunity which the young Church is unable, not unwilling, to lay hold of itself, or which it has not as yet the vision to see. This policy provides for all medical work after it has passed the stage where it is of primary use as an entering wedge. It makes room for all forms of education that should properly interest the church. It provides for social service and for reform movements to affect the life of the people as a whole and for many other lines of activity and endeavor. It provides too for the young Church a watchful friend, quick to respond to any real need and courageous to warn against mistakes and errors.

It should be mentioned that this policy distinctly does not mean that the Korea Mission follows the principle which seeks to turn over all resources, financial as well as those of service and wisdom to the native leaders and say, in practice, "All, including ourselves, is in your hands, in your power to deal with as your wisdom indicates." This has been done in some fields and even in some organizations in Korea. There is no evidence that the Korea Mission believes in this policy. The missionary should be accepted as an equal among brethren—he should ask no greater place than this—but if the time ever comes when the place is not willingly accorded then it should be seriously considered whether the time has not come to withdraw from that particular field and preach the Gospel in regions beyond. This means of course that the Mission does not believe in the policy of concession just because a part of the people, even a part of the Church, may demand it. Had that policy been followed no Gospel ever would have been preached in Korea, no teaching ever would have been done in Unmoon, there would have been no self-support, there would have been no modern educational work until years after it was begun even if there would ever have been any, it is doubtful if there would have been anything, at all.

But one more policy can be mentioned, and that is that *the Mission exists only for the planting of the Church and for the purpose of ensuring that the church, when planted, will live and thrive.* The Mission should not even consider permanency, and so should make all its work tend toward its own eventual withdrawal, and this withdrawal should take place before all the work that it might do is accomplished. The Church must increase while the Mission must decrease, until that day be reached when the Church, able to care for all those activities and to foster all those expressions of life that mark a true Church of God stands independent of foreign support or control or guidance in any department, looking only to her Divine and Ever-Adorable Lord for strength and patience to sustain her life, maintain her testimony and widen her domain.



## A STATEMENT OF METHODS IN THE KOREAN WORK

By Rev. W. M. Baird D. D., 1927.

1. Give the Holy Spirit the place of leadership. Do not follow cut and dried, man-made methods. Be willing to wait the Spirit's time rather than bow to Satan in order to secure quick results. The Korean church in its best moods has often waited long in prayer before undertaking a work.
2. Put emphasis on Bible study. The Bible has been taught at home, in the church, in Sabbath school, in Bible conferences, in Bible institutes, in schools and seminaries. We have often seen hundreds and thousands of people come for miles, bringing their food with them to hear the Bible taught.
3. Widespread preaching of the gospel. Every Christian is taught to be a preacher and a teller of the gospel message to non-believers.
4. Training of all the people in Bible truths. All church members in the church and prayer meeting and Sabbath school and all Sabbath school scholars attending church services.
5. Hold Bible training classes frequently for the training of all church leaders. Educate leaders for the sake of the church. Expect as many Christians as possible to prepare themselves for leadership.
6. Insist on systematic giving by all Christians with a view to self-support.
7. Locate stations at strategic places throughout the whole field rather than centralize in a few places.
8. Carry on education primarily for the sake of the church and the children of the church with a view to strengthening Christian leaders. Let education as conducted by the mission be carried on as a part of the mission propaganda. Take no responsibility for educating the unbelieving outside world. Evangelize first and educate the Christians afterwards.
9. Hold up before the church Scriptural ideals of the high moral life. Require for membership clean lives, right Sabbath observance, temperance, monogamy even where polygamy is common, honesty between man and man. Admit to church membership only those who endeavor to live the life of the Christian as taught in scripture. Administer church discipline according to scripture.
10. Church membership should be based on the experience of a living faith in Christ and of the new birth. Applicants were often required to wait many months, or even years, until they could show knowledge of Christ and some experience of faith, repentance and regeneration.
11. Put responsibility upon the church for self-government as soon as it is able to bear it. Here there is danger in too much haste as well as in too great delay.

## INFORMATION REGARDING THE WORLD'S SUNDAY SCHOOL ASSOCIATION CONVENTION TO BE HELD AT LOS ANGELES, CALIFORNIA, U. S. A.

July 11-18, 1928.

We have received Preliminary Announcements of the World's Sunday School Association Convention which has been appointed for July 11-18, 1928 at Los Angeles, California, U. S. A.

The China Sunday School Union has appointed a sub-committee for the promotion of attendance of Chinese and missionary delegates to this Convention. The Chairman of this sub-committee is Mr. D. Z. Dzung, leader of the Shanghai Sunday School Promotion League.

Definite announcements with regard to cost of transportation, times of sailing, etc., cannot be made for some time. It is likely, however, that it will be arranged so that Chinese delegates can travel on the same steamer as delegates from Japan and Korea. This will probably be the Tenyu-Maru, scheduled to sail from Yokohama June 24th. The Steamship Company is making a special 3rd class arrangement for delegates. Second class on the same steamer is Gold \$173 to 193 each way. The cost for travel by the "Special 3rd class" arrangement, from Shanghai to Los Angeles and return will probably be between M\$300-400. Announcements and requests to appoint and finance delegates to this important Convention will be sent to the various Church and Sunday School organizations in China.

We give below certain items of interest regarding the Convention.

### Los Angeles, A World Center

The place selected for holding the World's Tenth Sunday School Convention is a natural world center. In the world federation of the Sunday-school forces, the following National Association units are represented: Argentina, Austria, Australia, Brazil, Burma, Canada, Ceylon, China, Czecho-Slovakia, Denmark, England and Wales, Egypt, France, Germany, Holland, Hungary, India, Italy, Japan, Korea, New Zealand, Norway, Philippine Islands, Portugal, Scotland, South Africa, Spain, Sweden, Switzerland, Syria and Palestine, United States. These countries and many others will send officially appointed delegates to Los Angeles.

Los Angeles, called the "City of the Angels," derived from the Spanish name "Nuestra la Reina de Los Angeles," meaning "Our Lady Queen of the Angels," sprang from a sleepy Spanish pueblo, one of the first to be established in California. It now ranks as the newest metropolis of the World and the fifth city of the United States, with a population of 1,300,328 and in area, the largest city in the world.



Los Angeles enjoys 351 days of sunshine in the year. The summers are without rain, but are delightfully cool, with each morning like spring, each noon like summer, and each evening like autumn. All nights are cool. This has been called the ideal year round playground, offering in one compact area, accessible from the metropolitan centers, mountains, seashore and desert scenery typical of every corner of the world, where one may enjoy recreation of their own choosing at any season.

Los Angeles is noted for its many attractive homes and the beauty of the predominating modern adaptation of Spanish architecture.

Los Angeles is becoming an educational center of note, with 342 public schools and 150 private schools and colleges: and 320 protestant churches.

In Los Angeles County alone there are more than 4,000 miles of paved and improved roads, and in Southern California 29,000 miles, which makes it the mecca of the motoring fraternity.

There are 924 hotels with 180,000 rooms in the city, with many delightful and unique hotels in suburban and beach towns.

The Shrine Auditorium, where the Convention sessions will no doubt be held, is the newest and most beautiful Auditorium in the country, with a seating capacity of 6,400, and a stage that will accommodate 2,000.

Los Angeles, "City of the Angels," and the Golden State of California, land of sunshine, fruits, flowers, and endless delights, has its arms outstretched in welcome to the people of the whole World for the great event of the 1928 World's Sunday School Convention.

#### Other World Conventions

The World's Sunday School Association as it exists to-day is the outgrowth of a series of conventions held irregularly since 1889 for the purpose of promoting and improving the Sunday-school method of teaching Christian truth. The Association is now an incorporated body officially recognized by denominational Sunday-school and foreign missionary Boards. The Association now holds a world convention in the interest of Christian education once in four years. Former world conventions were held as follows: 1889 London, England; 1893 St. Louis, U. S. A.; 1898 London, England; 1904 Jerusalem, Palestine; 1907 Rome, Italy; 1910 Washington, D. C., U. S. A.; 1913 Zurich, Switzerland; 1920 Tokyo, Japan; 1924 Glasgow, Scotland.

#### Convention Program Features

- 1.—Preceding the Convention, beginning Monday afternoon, July 9, and continuing through July 10, a Conference of National and International Religious Education Association Officials will be held.

- 2.—The Convention proper will open with a social function on Wednesday afternoon, July 11. The daily Convention sessions will continue through to July 18 inclusive—seven full days.
- 3.—A pageant entitled, "The Stars in Their Courses," is being planned for Saturday evening, July 14. This pageant will represent the growth and progress of religious education throughout the world. The production will use 3,000 participants and will probably be given in the Municipal Coliseum seating 70,000 people.
- 4.—The General Convention program is being prepared to cover continental areas under the general theme, "Thy Kingdom Come."
- 5.—The General Sessions of the Convention will be held in the new Shrine Temple, a magnificently equipped auditorium with a seating capacity of 6,500 and spacious adjoining lobbies with every convenience to meet the needs of a large gathering of people.
- 6.—A great chorus will be organized to assist in the Convention music. The Convention Auditorium platform will seat over 1,000.
- 7.—The afternoon sessions will be of a conference character under the general theme of "Education for Christian World Fellowship." Six simultaneous conferences will be conducted under the following sub-topics:
  - (a) Building a Curriculum for Christian World Fellowship.
  - (b) Training a Leadership for Christian World Fellowship.
  - (c) Methods Employed for Developing a Christian World Fellowship.
  - (d) Problems Involved in Developing a Christian World Fellowship.
  - (e) Fine Arts and Pageantry in Developing a Christian World Fellowship.
  - (f) Youth and Christian World Fellowship.
- 8.—A World Congress of Youth in which the youth of all nations will be invited to participate. National delegations will be urged to include young people in their number (ages 16 to 21). This Congress will be solely for young people and their leaders.
- 9.—A world-wide exhibit of Sunday-school material, supplies and equipment will be displayed in the lobbies of the Convention Auditorium. The exhibit will be arranged by continental areas with guides from many lands in attendance to explain and interpret.
- 10.—A World's Sunday School Pilgrims' Banquet will be held for all who have ever attended one or more World's Sunday School Conventions prior to the one to be held in Los Angeles.
- 11.—The Los Angeles Committee will arrange a number of social features to be participated in by all the delegates.

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F. S. Miller

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The Korean Protestant Church

Mrs. A. W. Dimock

Our Presbyterian and two Methodist missions form a Federal Council in which are 491 missionaries, coworking with 1661 Koreans very largely supported by the local churches. Of churches or groups of Christians there are 4147 with 3286 buildings, 111,134 members 64,697 catechumens or probationers and a total adherentage of 256,287, of these 11,565 were baptized this year.

There are 4,763 sabbath schools with a membership of 220,335 pupils and 1437 teachers. During the year 3285 Bible conferences of four or more days were held attended by 109,885 men and women. There are 1158 schools for boys and for girls with an attendance of 42,874; Bible schools (three months or more) 24 with 1378 pupils and Bible Institutes (one month or more) 37 with 2311 pupils and 313 other schools with 12,023 pupils. In 140 kindergartens 6548 children are taught.

In 24 hospitals 11,009 in-patients were treated and in 27 dispensaries in which 107,351 new patients were treated, 6,017 out-calls were made.

The Koreans contributed 1,573,578 which was 1/10ths of the mission funds treated.

The Christian Literature Society published 10,524,400 pages and distributed 1,272,278 copies.

and depots Colporteurs, of the British and Foreign Bible Society, superintended largely by members of the Council, distributed 1,000,000 Bibles or Testaments and 500,000 portions.

This is compiled from J. C. Winehart's detailed report.

F. S. Miller.

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